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Exploring the Universe

by Dr. Franklin S. Harris, Jr.

Stereophonic Sound

A new connoisseur stereophonic development by A. R. Sugden of England uses a single groove to record two sounds on a disk. One of the sounds is recorded by lateral or sideways motion, the other by vertical motion (as in the "hill and dale" method of the old Edison records).



Ten New Kinds

Chemical synthesis of penicillin has now been accomplished at Massachusetts Institute of Technology by Professor John C. Sheehan and Research Associate K. R. Henery-Logan. Ten new kinds are being tested for possible medical use.



Use of Water

The daily per capita use of water in the US varies from 60 gallons for each person in small communities to as much as 300 to 500 gallons in some cities. In 1950 the municipal water systems supplied an average of 145 gallons a day per person. Water requirements for 20 of the largest industries add up to over 21 billion gallons each day. For farms, homes, factories, and business establishments in 1950 an estimated 170 billion gallons of water each day were withdrawn from the ground, lakes, or streams.

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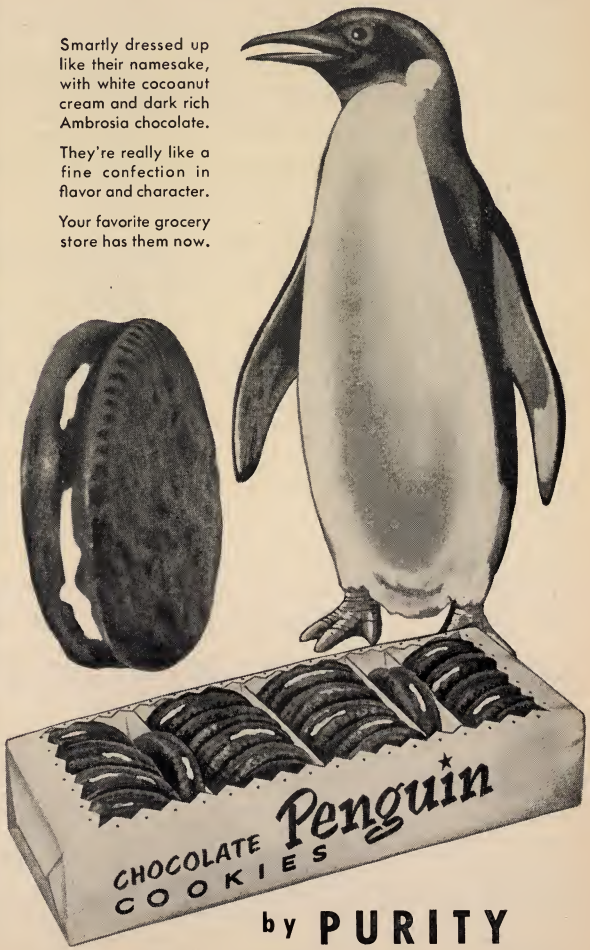
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The Improvement Era, *The Voice of the Church,* Volume 60, No. 12, December 1957.

ERA

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Cover—"The Virgin Mary Adoring the Infant Christ" by Correggio (1494-1534), reproduced in full color, is our December cover. This begins a series of masterpieces of religious art to be taken from galleries in many parts of the world. This painting is used by courtesy of Galleria degli Uffizi, Florence, Italy.



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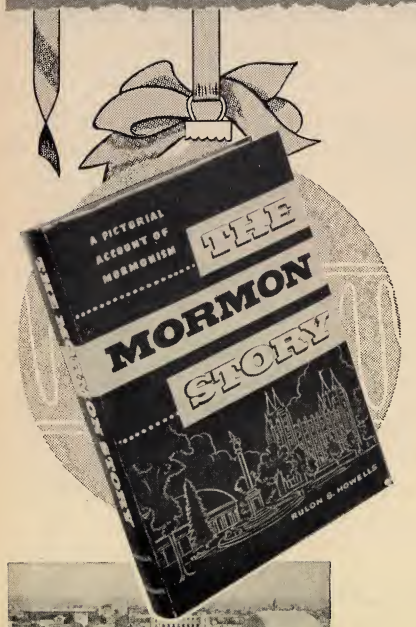
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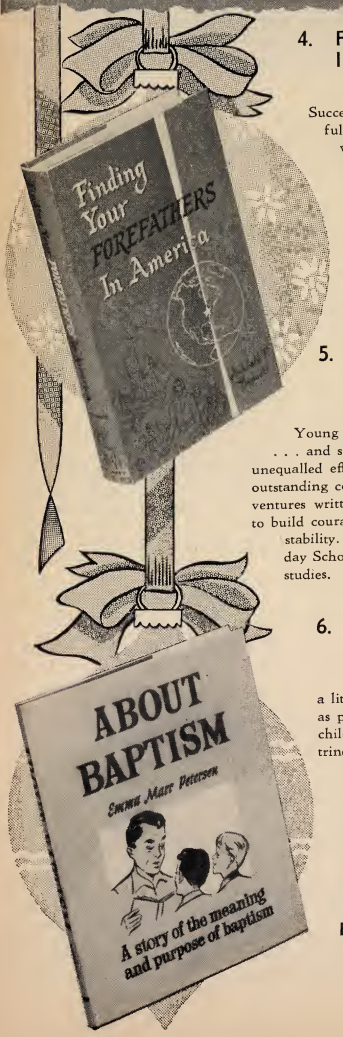


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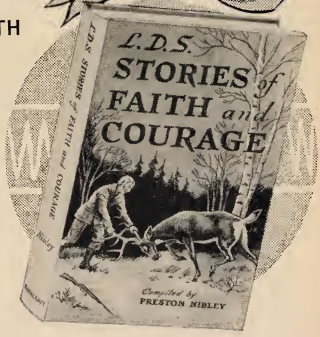
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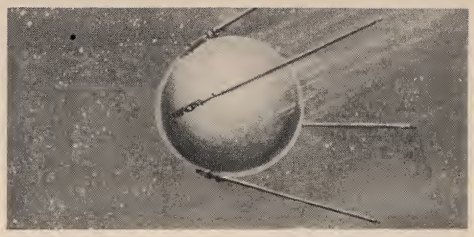
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Knowledge and Power

by Dr. G. Homer Durham
Vice President, University of Utah

A new era in man's history began Friday, October 11, 1957, with the announcement from Moscow, Russia, that the Soviet Union had successfully launched the first man-made satellite, and that it was circling the earth every 95 minutes, 560 miles above the surface. The news about the object, 22 inches in diameter and weighing 184 pounds, its subsequent flight and history, has now become part of the record of science. Interpretation of the first data available will go on for some time. The possibilities for new scientific theories, experiments, and achievements are legion. Their technical aspects need not detain us here. New textbooks, new chapters in old ones, will soon appear to occupy the minds and efforts of new generations.

Leaving the technicalities, what are some of the broader possibilities flowing from this event?

1. It is evident that a revolution in weapons-systems is occurring. Nikita Khrushchev, the Russian leader, on October 7, 1957, gave his opinion that bomber type aircraft were now obsolete. Whatever truth or misjudgment may be involved in that opinion, the fact of the weapons revolution remains. It appears to be more fundamental than the invention of gunpowder and firearms. There have been "missiles" since the first rock was thrown. But the possibilities of a rocket that can hoist an object 560 miles above the earth's surface, in the age of hydrogen fission, far outrun a rock, arrow, bullet, bomb, or V-2.

Brooks Adams published his *Law of Civilization and Decay* in 1895. Brilliant scion of the house of John and John Quincy Adams, Brooks argued that the nature of weapons systems, coupled with the human motives of fear and greed, largely determine the patterns of society; for example, when offensive weapons seem to have the advantage over defense, centralization results; and vice versa. Thus before gunpowder the decentralized feudal system flourished behind the moats and walls of baronial castles. But with the coming of gunpowder, the more powerful barons became kings, and a new state-system was born.

Centralization of power has increased since that time. The historic event of October 4, 1957, in the wake of H-bomb tests, dramatizes the necessity for applying the best fruits of faith and reason in international relations. The world has suddenly grown very small again.

2. The apparent revolution in weapons of attack presents the United Nations organization in a new light. The political challenge to the organs of the UN, in developing peaceful co-operation, in harnessing the fruits of the International Geophysical Year (of which the Russian, US, and other satellite launching plans were a part), is apparent.

3. Particular and unique responsibilities (*Continued on page* 957)

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...AND THEN THIS MONEY-BACK REFUND!

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By keeping your policy in force, you *must* collect the full face value: in benefits when you are sick or hurt, in cash as a contingent premium refund if you stay well, or in a combination of the two at maturity.

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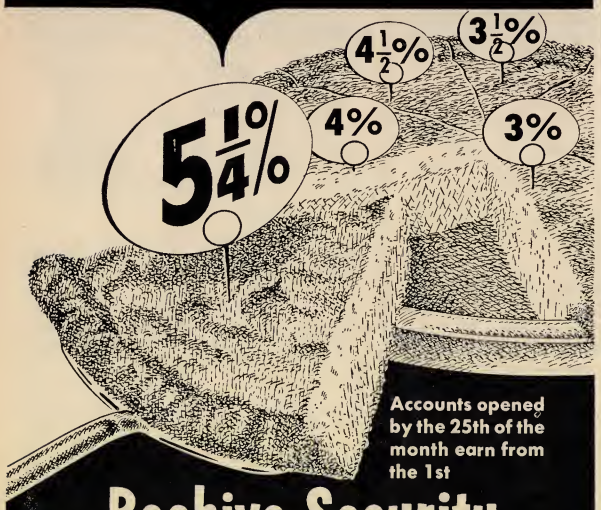
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Letters and Reports

Gerldine Randall, Grant Ward, Rigby (Idaho) Stake, Junior Gleaner, has a perfect attendance at all her meetings for the past four years. To achieve this, she has foregone trips with family and friends. (Below, left)





Lois Esther Kraus (above, right) of Mesa Seventh Ward, East Mesa (Arizona) Stake, has not missed Mutual in three years. But that is only part of her story: she had a perfect attendance record in all her years at Primary and has an eleven-year perfect attendance record at both Sacrament meeting and Sunday School. She is an Honor Bee, Mia Joy, and historian of her Mia Maid class.

Columbia, Tenn.

Dear Sir:

The Era is marvelous, and I certainly enjoy receiving and reading it. Each month I look forward to my next copy. The changes which have been made in it have really given it some spice and made it even more enjoyable to read.

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Sincerely yours,
Harry Gammon

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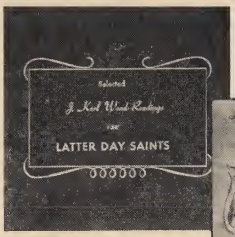
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VITALITY OF MORMONISM
Dr. James E. Talmage

THE STORY OF OUR CHURCH FOR YOUNG LATTER-DAY SAINTS
Emma Marr Petersen

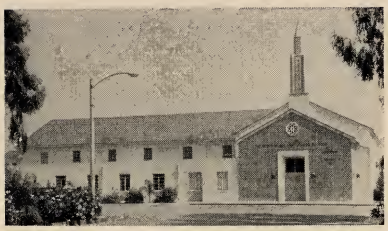
REVELATION
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SERMONS AND MISSIONARY SERVICES OF MELVIN J. BALLARD
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LDS Books Club

The Church Moves On



22nd

September

12 President J. Reuben Clark, Jr., of the First Presidency dedicated the Timpanogos storehouse of the Church welfare plan.

The First Presidency announced that the East German Mission of the Church would henceforth be known as the North German Mission.

14 Elder Alma Sonne, Assistant to the Council of the Twelve, dedicated the chapel of the Lander (Wyoming) Branch, West Central States Mission.

15 San Mateo (California) Stake, the 247th such unit now functioning in the Church, was organized from portions of Palo Alto Stake, with Elder Melvin P. Pickering sustained as president, and Elders William L. Stoker and William Stanford Durrant as counselors. The new stake is made up of Redwood City, San Carlos, San Mateo, San Mateo Second, Burlingame, San Bruno wards, and Sharp Park Branch. President David B. Haight remained in office as president of Palo Alto Stake, with Elders Richard B. Sonne and Lund A. Johnson as his counselors. Elders Sidney V. Badger was released as first counselor. Comprising Palo Alto Stake are Sunnyvale, Los Altos, Palo Alto, Palo Alto Second, and Menlo Park wards. These stake organizations were effected by Elder Marion G. Romney of the Council of the Twelve and Elder John Longden, Assistant to the Council of the Twelve.

President Marion D. Hanks of the First Council of the Seventy dedicated the chapel of the Grover Ward, Star Valley (Wyoming) Stake. During this stake conference assignment, President Hanks also dedicated an addition to the LDS Star Valley Hospital.

18 Elder Alma Sonne, Assistant to the Council of the Twelve, dedicated the chapel of the Sheridan (Wyoming) Branch, West Central States Mission.

21 It was announced that Elder Marvin L. Pugh had been appointed to the Young Men's Mutual Improvement Association general board.

The appointment of Elder Bertrand F. Harrison to the general board of the Deseret Sunday School Union was announced.

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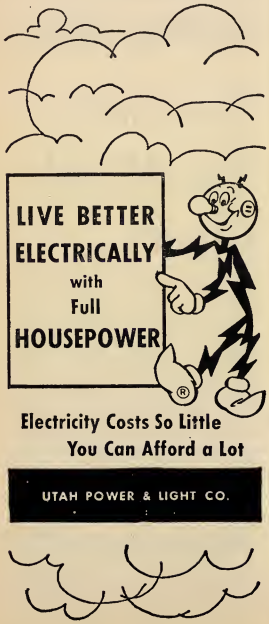


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22 Elder Ezra Taft Benson of the Council of the Twelve dedicated the chapel of the Metuchen (New Jersey) Branch, Eastern States Mission.

Elder John Longden, Assistant to the Council of the Twelve, dedicated the chapel of the Lakewood and Lakewood Second wards (see picture, page 895), East Long Beach (California) Stake.

San Luis Obispo Stake organized from portions of Santa Barbara (California) Stake, with President Arthur J. Godfrey, formerly of Santa Barbara Stake, as its president, and Elders David K. Bickmore and Harold Livingston sustained as counselors. The new stake, the 248th such unit now functioning in the Church, includes the San Luis Obispo, Santa Maria, Lompoc, Paso Robles wards and Las Flores and Arroyo Grande branches. Elder Harry Haldeman was sustained as president of Santa Barbara Stake with Elders Woodruff J. Beam and Joseph Fielding Chapman as his counselors. Included in the Santa Barbara Stake are Camarillo, Ojai, Oxnard, Santa Barbara, Santa Paula, and Ventura wards. Released from the former Santa Barbara Stake presidency were Elders William O. Bradford and Lynn Gordon, counselors. These changes were effected by Elder Delbert L. Stapley of the Council of the Twelve and Elder Eldred G. Smith, Patriarch to the Church.

Elder Justin B. Lillywhite, former second counselor, sustained as first counselor in the Orange County (California) Stake, succeeding Elder Samuel H. Cortez, deceased. Elder Karl C. Durham sustained as second counselor.

28 The First Presidency announced the appointment of Elder David S. Romney, former mayor of Ogden, now a Salt Lake City resident, to preside over the Western States Mission, succeeding President A. Lewis Elggren. President Romney is a former missionary to New Zealand. He served for five years as a member of a high council in Ogden and was recently released after serving six years as president of the Monument Park Stake high priests quorum. He is a former bishop of Mt. Ogden Ward, East Ogden Stake. At the time of this call to the mission field he was serving as a Sunday School teacher and as a guide on Temple Square. Mrs. Romney will accompany him to the field of labor. The couple have two grown children.

The First Presidency urged support of the United Fund drives by the Saints residing in communities where those drives are being made.

29 The 249th stake of the Church, Monument Park West Stake, was created from a portion of the Monument Park Stake in Salt Lake City. Elder Frank C. Berg, second counselor in the Monument Park Stake, was sustained as president of Monument Park West Stake with Elders Ernest A. Nelson and John Farr Larson sustained as his counselors. Wards in the new stake are Monument Park Third, Fourth, Fifth, Sixth, Seventh, Eighth, and Tenth, with a membership for the stake of approximately 5600. President George L. Nelson and his first counselor, Elder Harold R. Boyer, were sustained in the Monument Park Stake. Elder Royden G. Derrick was sustained as the new second counselor. Monument Park, Second, Ninth, and Eleventh wards make up the stake with a membership of 3300. President Joseph Fielding Smith and Elders Spencer W. Kimball and Mark E. Petersen of the Council of the Twelve effected these changes.

Elder Thorpe B. Isaacson of the Presiding Bishopric dedicated the Taylor (Alberta, Canada) Stake recreation center.

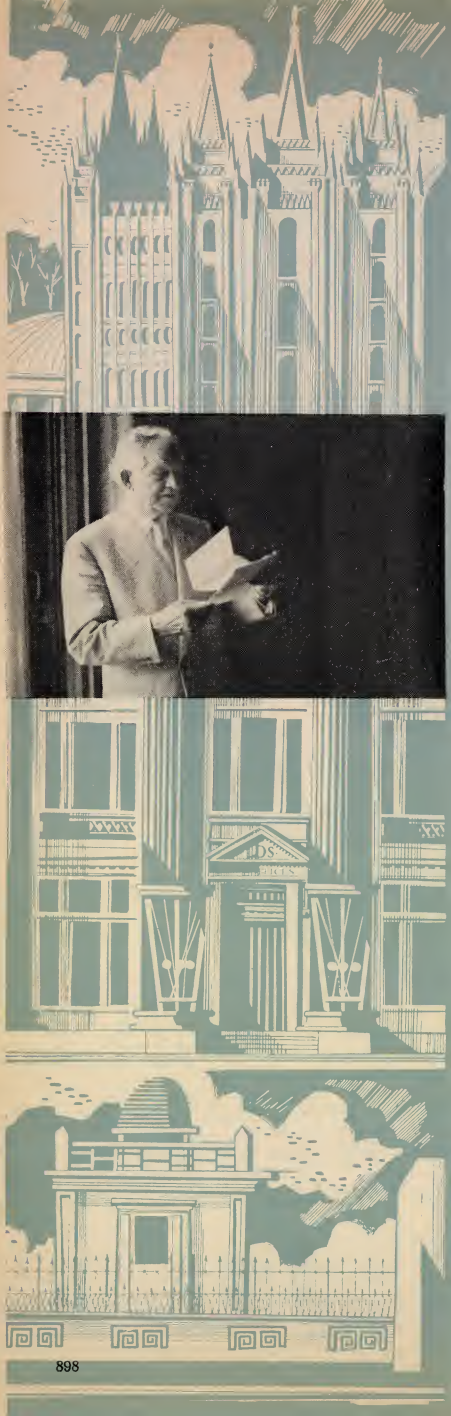
Elder Wayne Reeves sustained as president of San Bernardino (California) Stake with Elders Shirley H. Bogh and Gilbert A. Snow. They succeed President Levern M. Hansen and his counselors, Elders Woodrow A. Miller and H. Duane Anderson.



Sign of our times . . .

Sir Winston Churchill had a similar sign during the 1940's . . . but now, Sir, times have changed and this can mean only one thing . . . keep your eye on channel five for television at its family finest.

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The Man

Again it is that season of the year in which we do special honor and reverence to Jesus Christ. Millions of people celebrate the birth dates of great national heroes, but Jesus belongs to all the world, the only perfect man who walked the earth. The world loves him because never a falsehood passed his lips, nor a taint of sin scarred his soul.

I wonder if we are getting nearer the time when statesmen will realize that the one great thing which the world needs is faith in the message that was heralded by the heavenly host of voices, when the Savior was born—"Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14.)

In this day people are conjuring with names of rulers and leaders. The followers of each believe that political salvation lies in adhering to the theories advocated by their particular leader. Men are seeking a new and better order of life. It was so in Peter's day. He heard the arguments of Pharisees, of Scribes, and Sadducees. He knew the power of Rome and saw people subdued and oppressed. In the midst of it all Peter came to one conclusion, which he expressed before the rulers of the Jewish nation and the world—". . . there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

Jesus' teachings may be applied just as efficaciously to social groups and national problems as to individuals if men will only give them a trial.

William George Jordan tells the story of some men in a ship, which, during a terrific storm, was driven far out of its course and, helpless and disabled, was carried into a strange bay. The water supply gave out, and the crew suffered the agony of thirst, yet dared not drink of the salt water in which that vessel floated. In the last extremity they lowered a bucket over the ship's side and in desperation quaffed the beverage they thought was sea water, but to their joy and amazement the water was fresh, cool, and life-giving! They were in a fresh-water arm of the sea, and they did not know it! They had simply to reach down and accept the new life and strength for which they craved.

of Nazareth

by President David O. McKay

Applicable to nations

The illustration is applicable to a large part of mankind today. Men and nations are drifting. They have lost their bearings; their wisdom is baffled. Tried and true methods of the past have been discarded, and vague and indefinite theories offered as panaceas for social and economic ills. There is an inescapable necessity for a safe and experienced pilot at the wheel.

One of the soundest and safest bulwarks of society that is being undermined today is the family. Modern life is disintegrating the very foundation of the home. The evil of divorce is rampant. Though at present the number of divorces is decreasing, too many marriages are wrecked on the shoals of divorce. For the proper solution of this problem we may turn with safety to Jesus as our guide. He declared that the marriage relation is of divine origin. In his teachings the family assumes supreme importance in the development of the individual and of society.

Another present-day problem, and one most menacing, is the perpetual quarreling and strife between capital and labor. A cancerous growth in the vitals of this economic struggle is the spirit of *coercion.* Today capital and labor are organizing seemingly not with a view of helping each other, but with a view of dominating and compelling. One group is just as selfish and domineering as the other. As soon as one gets the upper hand, it becomes dictatorial and domineering. Unrighteous dominion whether exercised by employers or by labor unions is contrary to the spirit and teachings of Jesus of Nazareth. The ends of justice will never be obtained by coercion. Man must work; it is his right—it is his privilege; it is as essential to man's welfare as eating or sleeping. When men organize to interfere with an individual's right to exercise his freedom of choice, they are creating enmity and animosity in society.

When labor unions or employers' unions are administered in righteousness and fair play, such organizations can be of great service to a community and to individuals. What I object to and what every fair-minded American should object to is the spirit of coercion and intimidation exercised by such groups.

Jesus decried and condemned coercion on the part of those who hold power. The intensity of his invectives against the pride, greed, and selfishness of Herod, Caiaphas, Annas, Pilate, Tiberius, and others shows how deeply he was interested in pure government and how eager he was to uphold just authority. His ideal was that of a social organization in which every man would have the joyous consciousness of laboring and striving, not only for himself but also for the welfare of his fellow men, and where the highest rewards and honors would go simply to those who were able to contribute the most to society.

Jesus taught that a man cannot be true to himself without being true to his fellow men. Neither can a man be true to his fellow men without being true to himself.

No principle of life was more constantly emphasized by the great Teacher than the necessity of right thinking. To him, the man is not what he appears to be outwardly, nor what he professes to be by his words: what the man thinks determines in all cases what the man is.

No person can study the divine personality of Jesus, can accept his teachings, without becoming conscious of an uplifting and refining influence within himself. In fact, every individual may experience the operation of the most potent force that can affect humanity.

Divinity of Christ

Upon the membership of his Church rests the obligation to teach the divinity of Jesus Christ, in whose perfection we find every virtue; in whom are combined in wonderful harmony all the powers of the soul; in whose life and teachings we can find every comfort, and if we go to him in humility and faith, every guidance and inspiration we need.

Our Lord, our Savior, Jesus Christ, is the head of this Church. I know the reality of his existence, of his willingness to guide and direct all who serve him.

Your Question

by Joseph Fielding Smith
President of the Council of the Twelve

Note—Response to Your Question is so great that it is possible to answer on these pages but a small percentage of the questions submitted. In some cases it may seem advisable to answer questions by mail. This can be done, of course, only if you include your name and address when you write.—J. F. S.

What is the mission of translated heaven before receiving the

QUESTION: *In studying the mission of Elijah a question arose in relation to translated beings. What is their mission? We know that Jesus Christ was "the first fruits" of the resurrection, yet the scriptures state that both Enoch (Moses 7:21 and 69) and Elijah (2 Kings 2:11) were taken into heaven. How can translated beings dwell in heaven before receiving the resurrection?*

ANSWER: Once before we discussed the question of translated beings,[1] but perhaps some further discussion would not be out of order. We learn from modern revelation that there are no angels who administer to this earth but those who do belong or have belonged to it.[2] Therefore the angels who appeared to Adam and the antediluvian prophets must have been spirits who had not yet tabernacled in the flesh. Since that time messengers coming to give instruction to the prophets could have been spirits of just persons who had lived on the earth or translated beings who had been reserved for that purpose. We may be sure that any messenger coming before the resurrection of Jesus who had a tangible body was a translated being who had lived on the earth and had been translated to become a messenger to men on the earth. Such would be the case evidently in the visitors who came to Abraham and the personage who wrestled with Jacob.

According to the Pearl of Great Price, when Enoch was translated, the inhabitants of the city Zion were also taken and were also translated. How many others have been given this great honor we do not know, but there may have been many of whom we have no record. Prominence has been given to the case of Elijah as well as to Enoch, and the purpose of granting to prophets this great blessing is that they may minister upon the earth. Moreover, the Lord, of necessity, has kept authorized servants on the earth bearing the priesthood from the days of Adam to the present time; in fact, there has never been a moment from the beginning that there were not men on the

beings? How can they dwell in resurrection?

earth holding the Holy Priesthood. Even in the days of apostasy, and apostasy has occurred several times, the Lord never surrendered this earth and permitted Satan to have complete control. Even when the great apostasy occurred following the death of the Savior's apostles, our Father in heaven held control and had duly authorized servants on the earth to direct his work and to check, to some extent at least, the ravages and corruption of the evil powers. These servants were not permitted to organize the Church nor to officiate in the ordinances of the gospel, but they did check the advances of evil as far as the Lord deemed it necessary. This truth is made manifest in the statement of the Lord in the Doctrine and Covenants, section 49, wherein the following appears:

"Wherefore, I will that all men shall repent, for all are under sin, except those which I have reserved unto myself, holy men that ye know not of."

We know that John the Revelator and the three Nephites were granted the privilege of remaining on the earth in the translated state, to "bring souls unto Christ." We know that this was the request of John[3] and likewise the desire of the three Nephites.

Entertained by holy messengers

It is reasonable to believe that they were engaged in this work as far as the Lord permitted them to go, during these years of spiritual darkness. There are legends and stories which seem to be authentic, showing that these holy messengers were busy among the nations of the earth, and men have been entertained by them unawares.[4] We may well believe that these translated prophets have always been busy keeping constraint upon the acts of men and nations unbeknown to mortal man.

Translated beings have not passed through death; that is, they have not had the separation of the spirit and the body. This must wait until the coming of the Savior. In the meantime they are busy fulfilling their glorious mission in preparing the way for the elders of Israel to go forth with the message of salvation in all parts of the world.

See page 971 for footnotes.

The Prophet Joseph Smith has given us, through revelation, much that we know about translated persons and the nature of their work in the following excerpts from his teachings:

A place prepared . . .

"Now the doctrine of translation is a power which belongs to this Priesthood. There are many things which belong to the powers of the Priesthood and the keys thereof, that have been kept hid from before the foundation of the world; they are hid from the wise and prudent to be revealed in the last times.

"Many have supposed that the doctrine of translation was a doctrine whereby men were taken immediately into the presence of God, and into an eternal fulness, but this is a mistaken idea. Their place of habitation is that of the terrestrial order, and a place prepared for such characters He held in reserve to be ministering angels unto many planets, and who as yet have not entered into so great a fullness as those who are resurrected from the dead. 'Others were tortured, not accepting deliverance, that they might obtain a better resurrection.' (See Hebrews 11:35.)

"Now it was evident that there was a better resurrection, or else God would not have revealed it unto Paul. Wherein then, can it be said a better resurrection? This distinction is made between the doctrine of the actual resurrection and translation: translation obtains deliverance from the tortures and sufferings of the body, but their existence will prolong as to the labors and toils of the ministry, before they can enter into so great a rest and glory."[5]

"Translated bodies cannot enter into rest until they have undergone a change equivalent to death. Translated bodies are designed for future missions.

"The angel that appeared to John on the Isle of Patmos was a translated or resurrected body (i. e. personage). Jesus Christ went in body after his resurrection to minister to resurrected bodies. There has been a chain of authority and power from Adam down to the present time."[6]



"Eye Hath Not Seen"*

I should like to make, as the introduction to what I may say, reference to two experiences which have come to me. I shall refer to these two incidents in such a way as to safeguard the confidences as they have been given me by these lovely people. And then if I address myself to them, I am sure I am saying something that will, I believe, lay the foundation for you to find the strength which I hope these young people will find in the message which the gospel of Jesus Christ can give to you and to them.

This first experience is that of a beautiful girl. A few years ago she suffered humiliation and a shocking experience because of the betrayal of a man, and she became a victim of her sins. Shocking as that experience was, she felt she was fortified against a repetition of it, and yet that sin was repeated, not once, but more often. And sadly she recognized that her powers of resistance were diminishing with each experience. Then she asked the question as she sobbed out her story, "How can I obtain the strength to resist future temptations?"

I cannot think of a more important question. I have thought about her question. I am going to try to answer a little more fully than I was able to when we talked, because I have thought more about it.

The second experience is that of a young couple married a few years ago. The girl, heartbroken because of the unhappiness of her home, this last week visited an attorney and took the preliminary steps toward a divorce. She had sought to invite her husband to have an interview with one of the Church leaders in her local community and else-

*From an address delivered to the Brigham Young University student body.



With insight and understanding, Elder Lee answers the question: How can I gain the strength to resist temptation?

by Elder Harold B. Lee,
of the Council of the Twelve

where, but he had stedfastly refused, and now she came asking if I would meet with them. I invited her to be at the stake conference where I was in attendance, and invited her husband to be there with her, so that we could arrange a time when we could sit down together. They came up at the close of the conference, where there had been a marvelous spirit. There with their arms entwined and with my arms about both of them, I heard them say, with tears streaming down their cheeks, "Brother Lee, after the wonderful spirit that we have felt here in this conference today, it is unlikely that we will need to have any further talk with you."

It's the comfort of that second incident that I want you, my dear little girl of the first experience, to catch, and having found that, you will have found in part the realization of the strength for which you seek. "No one," someone has said, "with a heart full of hate can find God." Just so, no one with lust in his heart can experience a pure, fully sacred love. No one who covets what belongs to another can be truly honest, and no one who is envious or jealous can enjoy the thrill of sacrificing for the welfare of others. But to get the full meaning of that may I turn it about and say, no one who knows God can have a heart full of hate. No one can have a pure, sacred, holy love and at the same time have an unholy lust in his heart. No truly honest person can covet what belongs to another, and no one who has the thrill of doing things for others, unselfishly, can ever be envious or jealous of that other person.

The Apostle Paul said something which was in reality but a quotation from the Prophet Isaiah:

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. (I Corinthians 2:9.)

Sometimes that has been taken to mean blessings hereafter, and too little thought has been given that those great and wonderful blessings which ". . . Eye hath not seen, nor ear heard, neither have entered into the heart of man, . . ." (*Idem*) can apply to us here and now. And it is about some of those things and the following quotations from the Prophet Isaiah that I would have you keep in mind as I relate some of these wonderful experiences and blessings which we here can enjoy. This is what Isaiah said:

But now, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand. (Isaiah 64:8.)

I've read that many times but had not received the full significance until I was down in Mexico a few years ago at Telacapaca where the people feature the molding of clay into various kinds of pottery. There I saw them take lumps of clay which had been molded, usually by crude, primitive methods, the molder wading in the mud to mix it properly. Then it was put upon a potter's wheel, and there the potter began to

fashion the intricate bits of pottery which he was to place on the market. And as we watched, we saw occasionally because of some defect in the mixing, the necessity of pulling the whole lump of clay apart and throwing it back to be mixed over again, and sometimes the process had to be done several times before the proper kind of mud was mixed for the potter.

With that in mind, I thought I began to see the meaning of the scripture: We are as clay in the hands of the potter, and we are all the work of his hands. Yes, we too have to be tried and tested by poverty, by sickness, by the death of loved ones, by temptation, sometimes by the betrayal of supposed friends, by affluence and riches, by ease and luxury, by false educational ideas, and by the flattery of the world. A father, explaining this matter to his son, said,

And to bring about his eternal purposes in the end of man, after he had created our first parents, and the beasts of the field and the fowls of the air, and in fine, all things which are created, it must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter. (2 Nephi 2:15.)

You remember the old prophet had said,

For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. (Hebrews 12:6.)

It was the Prophet Joseph who said, speaking of this refining process, that he was like a huge, rough stone rolling down the mountainside, and the only polishing he got was when some rough corner came in contact with something else, all hell knocking off a corner here and a corner there. But he said, "Thus will I become a polished shaft in the quiver of the Almighty."

So, to you, my dear girl, to whom I am particularly addressing my remarks, you and I must be refined; we must be tested in order to prove the strength and power which is in us.

Now, what are the blessings that are so great that "no eye hath seen nor ear heard" the magnitude thereof? I'd like to give you just a handful, if I may—five wonderful blessings that all who have been born into this Church can enjoy and in part have enjoyed up to this time, and that all who come in as baptized members of the Church through conversion may enjoy.

The first endowment of spiritual power that each of you has, as do all who are born upon this earth, is spoken of in the scriptures as the ". . . Light, which lighteth every man that cometh into the world." (John 1:9.)

This is what the Lord said in a revelation concerning this spirit:

And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit. (D & C 84:46.)

That means that wherever one lives, in whatever nation he may have been born, no matter whether he be in riches or in poverty, every soul who walks the earth might have at birth an endowment of that first light which is called the light of Christ, the spirit of truth, or the Spirit of God as it is sometimes referred to, that universal light of intelligence with which every soul is blessed.

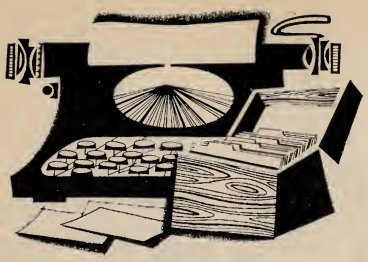
Mormon spoke of that spirit when he said,

For behold, the Spirit of Christ is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge; for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by (*Continued on page* 948)

WINTER POND

by Jean Mergard

The pond is crystal now,
Where once the waves
Twisted and rolled like blue
And silver doves.
On the luminescent shore,
Hard packed with snow,
Fresh gold-tipped tongues of fire
Speak warm and gay.
Black figures crouch and leap,
Awkward on steel;
Still others nick the slope
Toward the ice-locked shoal.
As blades meet glass, bright songs
Of exhilaration
Blend with the wind on wings
At this transition
To the swift skimming over
sleekness where,
Short days ago, deep liquid rippled
there.



Gifts and Giving

Thoughts for Your Inspirational Talk

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

—James 1:17.

■

If thou doest aught good, do it quickly; for what is done quickly will be acceptable. Favors slowly granted are unfavorably received.

—Ausonius, *Epigrams.*

We open here our treasures and our gifts;
And some of it is gold,
And some is frankincense,
And some is myrrh;
For some has come from plenty,
Some from joy,
And some from deepest sorrow of the soul.
But thou, O God, dost know the gift is love,
Our pledge of peace, our promise of good-will.
Accept the gift and all the life we bring.

—Herbert H. Hines,
Contemporary American.

What can I give Him
Poor as I am?
If I were a shepherd,
I would give him a lamb,
If I were a Wise Man,
I would do my part,—
But what I can I give Him,
Give my heart.

—Christina G. Rossetti, 1830-1894.

■

He gives too late who waits to be asked.

—Henderson, *Latin Proverbs.*

Rings and jewels are not gifts, but apologies for gifts. The only gift is a portion of thyself. . . . Therefore the poet brings his poem; the shepherd, his lamb; the farmer, corn; the miner, a gem; the sailor, coral and shells; the painter, his picture; the girl, a handkerchief of her own sewing.

—Emerson, *Gifts.*

■

The most acceptable gifts always are those which the giver makes precious.

—Ovid, *Heroides.*

The greatest gift which God in his bounty bestowed in creating, and the most conformed to his own goodness, and that which he prizes the most, was the freedom of the will, with which the creatures that have intelligence, they and they alone, were and are endowed.

—Dante, *Divine Comedy.*

Weigh not what thou givest, but what is given thee.

—James Howell,
English Proverbs.

■

Who gives to whom hath naught been given
His gift is need, though small indeed,
As is the grass-blade's wind-blown seed,
Is large as earth and rich as heaven.

—John Greenleaf Whittier.

CHRISTMAS in the HOLY LAND

by Alice Colton Smith



We drove through the winding canyons of the Judean hills toward Bethlehem. United States employees stationed in Israel, we were joining the countless others on their way to spend Christmas Eve in Bethlehem at Jesus' birthplace. As we began our journey, the lowering, storm-piled clouds seemed as menacing as the constant threats of war hanging over the land.

We had lived in Israel only six months. Like unnumbered Jews and Christians, however, we were not strangers to this land. We had known it all our lives. Our earliest memories were of its stories. Our earliest maps and pictures told about its troubles and its heroes. In sermon and in story we had learned that in this valley Samson slew his thousand with the jawbone of an ass, on that mountain the prophet Samuel crowned Saul king of Israel, and that upon the very highway over which we now traveled Pontius Pilate had ridden to Jerusalem.

The stories we had heard since childhood were suddenly the histories of real people and real places. The cries of both ancient and recent battles rang in our memory. Along the canyon road the twisted, rusted wrecks of trucks were horrifying reminders of a recent war's cost and carnage. Since that war between the Jews and the Arabs in 1948, the trucks had lain in mute protest along the way to Jerusalem. It was hard to forget them and to remember that a man named Jesus, in dusty clothes, hungry and thirsty, had walked this way, hallowing these hills with his presence.

We tried to remember only him and how long ago he had called men to the service of peace. Amid the reminders of war, we lifted our voices in familiar Christmas carols. We thought of Mary, the young mother, of her newborn Son who was to bring peace to the hearts of men, and of the manger wherein the Christ child lay to receive the gifts and adoration of the lowly shepherds.

Then, at the end of the steep road, on the top of the mountain, was that city of unbrotherly love, Jerusalem. Soldiers walked the streets. Houses, pockmarked and gutted by war, testified to an ever-smoldering hatred. An angry No-Man's-Land tore the city in two, Arabs on one side, Jews on the other. We grew silent in the face of such enmity.

We had dreamed of this moment for months, this hour when we would go up to Bethlehem to worship in the town where Christ was born; not just read of it; not just imagine it as we sang "O Little Town of Bethlehem," but actually to be there on Christmas Eve.

At the border, a long line of cars waited to cross from the new Jerusalem of Israel into the old city of Jerusalem in Jordan, which is built on the site of Christ's city. Papers had to be filled out and permits granted. Americans stationed in Israel were not particularly welcome in Jordan. Jerusalem and Bethlehem, however, are such sacred cities that diplomatic pressure had persuaded Jordan to allow all Christians, even those in Israel, to enter at Christmas time.

As we settled down to wait a tedious hour for our turn to cross the border, we remembered how remote this "war" between Jew and Arab had seemed in our Rocky Mountain college town of Logan, Utah. All we could think of then was that we would be going to the Holy Land, the Bible land, the land of Jesus. When the United States government asked my professor husband to take an assignment in Israel, we had not realized that at the end of thirty-seven flying hours we would be plunged into a world at war. True, there was an armistice, but there was no peace



in the homeland of the Prince of peace.

Warm greetings from American friends, also waiting to visit Jordan, revived our holiday spirits. In a moment we were talking joyously about how wonderful it was to be spending Christmas in Bethlehem. We discussed, planned, and replanned our brief holiday. We thought of all those who had so reverently traveled this way; those who had come in times of peace; those who had come with armies; the poor and the rich.

Suddenly, the sight of a hooded guard and rifle in one of the shattered buildings of No-Man's-Land recalled us to reality. Abruptly, the gray day seemed oppressive. The damp promise of rain increased our discomfort. We could have wept. We loved the talented, vivacious, tempestuous Jew of Israel. We loved the talented, amiable, tempestuous Arab. Each needed the other. Each had so much to give the other. The Jewish learning, modern industry, organization, and skill could well complement the Arab's classical learning, traditional skills, arts, and design.

At last, our turn to cross came. We drove across the three hundred feet of No-Man's-Land to the Jordanian border station. Christian Arabs from Israel packed the space between the two border stations. Families, loaded with bundles, drooped with fatigue. Children, miserable with the ordeal of protracted waiting, cried and complained. Their elders answered irritably. Tempers flared with little provocation. Many looked enviously at our American car which allowed us swift passage and preferential border treatment.

As they cleared a path for our car, the Jordanian guards were rough with Israeli Arabs waiting to cross into Jordan. Children and women cried out with fear as they were pushed against the car by the force of the dense crowd. We were not allowed to stop. We drove as slowly as we could, panicked as we felt the bodies jostle against the moving car, praying that no one would be injured. We grieved that we should go so easily while others must wait so long.

With our entrance permits, we moved from the West into the East. The contrast was everywhere. Men were dressed in western business suits, in long, voluminous robes, their heads covered with the colorful, hoodlike *kaffiyeh* and *egal;* in ankle-length gowns topped by coats from western business suits; in the huge baggy pants of the Middle East. Some men were spotlessly clean, some were incredibly dirty.

Women wore suits from Paris, dresses and coats from America, traditional woolens from England; but many were of the past and wore the black shoes, thick black stockings, the black coat, and the enveloping black veil that permits no one to see their faces. The women of the villages walked with uncovered faces in richly embroidered gowns, with long shawls covering their hair and with the grace and easy carriage a western model might envy. On their heads they carried laden baskets as if they were hats with feathered plumes. Children followed us everywhere: children undernourished, children blue with cold, in tattered clothes; some whose runny eyes foretold the blindness the dread trachoma would bring. Medicine has helped erase this scourge, but there is still much to do.

The best hotels of Jerusalem lie outside the old city's ancient walls. Because Christmas is a big tourist season, our Israeli connections made it impossible for us to secure lodgings in these hotels. Our hotel was situated deep in the old city, a stone's throw from No-Man's-Land.

We entered the medieval city of Old Jerusalem through Damascus Gate. The streets were too narrow for cars, so we carried our bags for what seemed miles through the tortuous, covered ways thronged with humanity and donkeys. A tattered but cheerful urchin carried the luggage we could not handle. The shops on each side emitted the blended odors of coffee, spices, vegetables, fruit, pastry, and meat.

Our hotel was ancient, cold, small, and uncomfortable. The lobby's pot-bellied stove furnished the only heat in the entire building. As we entered, the jam of Christmas pilgrims provided an unusual warmth. A babble of languages filled the air. The Arab proprietor with a huge scar dividing his left cheek rushed in and out. The unexpected sight of several US airmen linked us joyfully with home.

Upstairs, our unheated bedroom had one unshaded electric light bulb. The beds were without innerspring mattresses or coil springs. To keep warm we not only asked for extra blankets but also used the



sleeping bags we had brought. Our washbasin had running cold water only. Each morning we were brought one teapot of hot water in which the four of us had to wash and my husband and son to shave. We spent only the time necessary to sleep and eat in our hotel.

Before we left for Bethlehem, which as in the time of Jesus has little room for travelers, we shopped in the cubbyhole stores where all the fabulous merchandise of the East has been brought to tempt the tourist: great trays of brass, copper, and silver from Damascus, Persian rugs from Iran, elegant gold and silver jewelry from Lebanon and Syria, linens embroidered elaborately with gold thread from Tripoli, velvet capes fashioned after those the Crusaders wore, enameled vases from Kashmir, and carvings of olive wood cut in Jerusalem. The shops were cold, and the solicitous merchants brought lovely, small brass braziers filled with glowing coals around which we



huddled while we bargained. As always, in accordance with eastern hospitality, we were served something hot to drink.

Twilight came and was followed by foggy night. The shops were closed. We returned to our hotel to eat the strange, delicious food of the Middle East: stuffed grape leaves, chicken with lemon-flavored gravy, stuffed marrow, and pistachio-filled cookies flavored with rose water.

A drizzling rain was falling as we left Jerusalem and drove the narrow, steep, twisting road to Bethlehem. Before we had gone far, a great star flamed in the darkness of approaching midnight. The electric star of today's Bethlehem lighted our way across the barren, wet Judean hills past the fields "where shepherds watched their flocks by night" to the church now guarding the manger where Christ is believed to have been born. Again, we sang the carols in joyful anticipation.

Bethlehem, built on the mountaintop, its roads, steep, winding, and narrow, and its houses crowded to the road's edge was quiet in the rain-swept night. Only the raucous voices of the taxicab drivers and the calls of the merchants whose shops line the street opposite the Church of the Nativity disturbed the peace of Bethlehem.

The old Crusade-built church, cleaned by the rain, was softly lit by many lamps. Stooping almost double to enter by its low door built to keep carousing horsemen from riding in, we were hushed by the solemnity of the chapel. From each of its many chandeliers hung a huge, colored Christmas ball.

Upstairs, outside the chapel, we stood for over an hour before we could enter. Many persons in the crowd pushed and shoved for priority in line. Finally, the doors were opened. Arabs, Englishmen, Frenchmen, Scandinavians, Spaniards, Chinese, Abyssinians, Americans—people from all over the earth crowded into the church.

Diplomats, resplendent in gold braid and red and purple velvet, entered in great solemnity. Common men and notables bowed their heads in allegiance to God.

We sat on narrow, uncomfortable benches without complaining, because this was Bethlehem. In this town, on this very spot perhaps, the Son of God had been born.

Full of awe we watched the beautiful service. The bells pealed out the midnight hour. It was Christmas in Bethlehem, and Christ was born again in the hearts of men.

We drove back across the silent hills to Jerusalem. We passed the Mount of Olives where Christ often paused to sorrow over his city; passed the Garden of Gethsemane whose ancient olive trees, believed to be the very ones under which Jesus prayed, were now dark shadows on a darker hill; passed the night-blurred walls of the ancient temple area; and came at last to the city of his death and resurrection.

Christmas day brought more rain, and no customary Christmas tree, gaily wrapped packages, or friends with Christmas greetings. Instead, we spent a long day visiting Samaria, Jacob's well, Emmaus, and other sites famed in biblical lore.

Wearied, we finally went back to the hotel with lagging footsteps. As we opened the lobby door, we paused. We couldn't believe our eyes. Streamers of red and green Christmas paper twirled in the warm air of the brightly lit lobby. Candy and nuts were heaped on the beautiful inlaid tables. Belgians, American, Frenchmen, Arabs—all the hotel guests were talking and laughing together like friends. We were dazzled by this Christmas miracle.

The unexpected turkey dinner awed us: cranberry sauce, pickles, colossal American olives, and finally, fruit cake—wonderful American fruit cake! Two men in United States Air Force uniforms approached our table, offering more cake. This wonderful Christmas was then explained. Not the management but the US Air Force men stationed in Dharan in Saudi Arabia were our Santa Claus. They had flown their Christmas dinner with them to Jerusalem. Their generous leftovers fed all the hotel guests.

Drawn together by the delightfully unexpected munificence, all the guests sang songs and were gay together in a dozen languages. We discovered that joy makes gesture a universal language, and we were merry until Christmas ended. Forgotten was the bitter history of Jerusalem when Nebuchadnezzar carried its inhabitants captive into Babylon; when the Romans laid waste this city and tore its temple down; and when the Crusaders fought every step of the way to this Holy City. Forgotten was the agony of betrayal and death which Jesus suffered here; forgotten was the present enmity between Arab and Jew whose guns and No-Man's-Land were a short half-block away. The uniform of the US Air Force, sometimes a symbol of war, became for these hours an emblem of brotherhood drawing us all together to worship in song the Child of Bethlehem. Men of war and men of peace, we had all made the long journey to the Holy Land in his honor, and in his memory different customs, different languages, different songs blended together in one joyful Christmas celebration.



CHRISTMAS

by Vesta Nickerson

Beside the winter hearth the fragrant fir
Bespeaks the passing of another year.
Upon each weighted bough the breathless stir
Of burning candle points the season's cheer.
Ribboned wreaths, the pendent mistletoe,
And eastern holly, sharp in unsheathed sprays,
Accent the turning cycle, clearly show
The rich inheritance of months and days.

The mind can trespass lightly over space,
The symbol flame and guiding star unite,
Or, disregarding time, in thought replace
The silver fir upon the mountain height.
Remembrance of His wondrous words and way
Keeps faith alive within our hearts today.

First of two parts

The Dead Sea Scrolls and Their Significance for Latter-day Saints

by Dr. Sidney B. Sperry
Professor of Old Testament Languages and Literature
Brigham Young University



Few events have excited Bible scholars and laymen alike more than the chance finding of the Dead Sea Scrolls in 1947. The main facts of the discovery are now pretty well known, but it will not hurt to review them. In the spring of 1947 a goatherd of the Ta'amireh tribe of Bedouins, Muhammad Adh-Dhib ("Muhammad the Wolf") by name, while grazing his flock near the Wadi Qumran, an area northwest of the Dead Sea, came upon an ancient storehouse of Hebrew and Aramaic documents. All accounts of the find are by no means agreed in detail, but here is how Mr. C. Lankester Harding, Director of Antiques in the Hashemite Kingdom of Jordan, describes it in *The London Times* of August 9, 1949:

"One of the goats strayed in search for better pastures, and the goatherd, looking for it up the steep rock hillside, chanced upon a small circular opening in a rock face. With pardonable curiosity he looked in cautiously, but could make out only a large dark cavern; so he picked up a stone and threw it in—and heard something crack and break. Nervously apprehensive at the unexpected result of his effort, he withdrew, and returned later with a friend. Each made brave by the presence of the other, they wriggled through the small aperture into the cavern, and in the dim light could distinguish some large jars standing on the floor, one of them broken by the recently thrown stone. Fragments of others were lying all around, but they quickly proceeded to examine the contents of the intact jars.

"Instead, however, of the expected golden treasure they drew forth a number of leather rolls covered in, to them, an unknown writing—had they but known it, a treasure far greater than any gold."[1]

Muhammad and his friend proceeded to Bethlehem, where they attempted to sell the scrolls. In a few months time the Syrian Orthodox Monastery of St. Mark in Jerusalem and Dr. E. L. Sukenik of the Hebrew University had acquired the scrolls. The Syrian Archbishop of Jerusalem, Athanasius Yeshue Samuel, recognized that the script on the rolls in possession of his monastery was Hebrew, but beyond that fact neither he nor any of his colleagues knew anything about the nature and significance of the documents. The archbishop consulted scholars, including the famous Dutch Professor J. van der Ploeg, of the University of Nijmegen, who happened to be in Jerusalem at the time. Professor van der Ploeg, on seeing one of the documents, recognized it as a Hebrew copy of the book of Isaiah. He accordingly reported this interesting fact to one of his friends at the *Ecole Biblique,* a famous scholar in the field of manuscripts, who told him that it was preposterous to suppose that genuine documents of such an early age as the Isaiah document appeared to be could possibly exist. Professor van der Ploeg therefore dropped the matter from his mind, but it was not long before he and his friend were to change their opinions regarding the early date of the scrolls.

On February 21, 1948, Father Butros Sowmy of the Syrian Monastery approached young Dr. John C. Trever, Acting Director of the American School of Oriental Research in Jerusalem, concerning the five rolls. The next day he and his brother brought the rolls to the American School and, inasmuch as no cameras were then available, permitted Dr. Trever to copy some lines from the largest scroll. Father Sowmy explained that the rolls had originally been found in a cave near the Dead Sea.

When his visitors departed, Dr. Trever quickly realized that the Hebrew characters from the roll he



Dr. Sperry and Dr. Hugh Nibley of BYU examine photostats of the Dead Sea Scrolls.



The delicate unrolling completed, the scrolls are ready for study and translation.

See page 971 for footnotes.

had copied were from the book of Isaiah and were more archaic than any of the kind he had before seen. Accordingly, the next day he persuaded Archbishop Samuel to allow the rolls to be brought to the American School and photographed. On February 23, the project was begun; however, one of the rolls was so badly damaged and difficult to unroll that work on it was discontinued. It was observed that this roll was not written in Hebrew but in its sister-language, Aramaic.

The plates were developed as soon as possible, and some prints from the Isaiah scroll were airmailed to Dr. William F. Albright of Johns Hopkins University in Baltimore. Dr. Albright, one of the greatest biblical archaeologists of our time, quickly responded by airmail and said these now familiar words:

"My heartiest congratulations on the greatest manuscript discovery of modern times! There is no doubt in my mind that the script is more archaic than that of the Nash Papyrus. . . . I should prefer a date around 100 B.C. . . . What an absolutely incredible find! And there can happily not be the slightest doubt in the world about the genuineness of the manuscript."[2]

When Dr. Millar Burrows, director of the American School, came back from a two-week visit to Iraq near the end of February, he immediately plunged into active study of the scrolls with his colleagues, Dr. Trever and Dr. W. H. Brownlee. It was urgent that the manuscripts be prepared for publication. Dr. Burrows told Archbishop Samuel that in his judgment the Isaiah scroll was the oldest known manuscript of any book in our Bible. The archbishop was so impressed by Dr. Burrows' words that within a week he had sent the scrolls to a safe place outside the confines of Palestine.

In 1949 Archbishop Samuel arrived in this country with the five scrolls (later it was discovered that in reality two of them were parts of one original scroll) and handed them over to the American School of Oriental Research, to be kept there for three years with a view to publication. And, indeed, three of the scrolls were promptly published. The fourth roll still resisted attempts to unroll it.

Finally, attempts were made to sell the scrolls, but institutions hesitated to bid for them—possibly because of doubt as to legal ownership. On February 13, 1955, it was announced that they had been purchased for the State of Israel, the stated price being two hundred and fifty thousand dollars. In this way all of the scrolls were united under one ownership, Dr. E. L. Sukenik having purchased the other scrolls for the Hebrew University, as was pointed out above. Israel's premier announced a proposal to build a special museum to house the scrolls, which should be known as the Shrine of the Book.

Not only has the original cave of discovery been explored, but numerous other caves over a large area have also been investigated by Bedouins or experts or both. Large numbers of fragments of documents have been discovered. These caves have been systematically numbered, the first one naturally being known as Cave 1 or 1Q (Q = Qumran).

I must mention an unusual discovery in Cave 3 of two rolls of inscribed copper—not, as usual, of skin or papyrus. One of the rolls consisted of two strips of copper rolled together; apparently they were originally riveted together to form a metal sheet about eight feet long by one foot wide. Although the rolls contained writing, it was difficult to decipher, since the documents could not be unrolled because of the oxidation of the metal. Only early last year (1956) did Professor H. Wright Baker of the Manchester College of Technology succeed—brilliantly, I may add—in opening the scrolls for decipherment. Only about five percent of the text was destroyed in the operation. When announcements were made in 1956 concerning the contents of the copper scrolls, it was revealed that they contained traditions about the hiding places of about sixty portions of treasure. The combined weight of the treasure, consisting of gold, silver, incense, and the like, would, so the report goes, amount to over two hundred tons, hidden mostly in the neighborhood of Jerusalem. Parts of the treasure are said to have been stowed away in places as far distant as Mount Gerizim and Hebron (fifty miles apart). Whether or not this is true is a matter yet to be determined. I have not as yet heard of any of the treasure being dug up.

As excavation has proceeded in the caves, untold thousands of manuscript fragments have been recovered. In Cave 4 alone, tens of thousands of these fragments representing about 330 separate books have been retrieved. It is said that ninety of these books are parts of the Bible; in fact, every Old Testament book except Esther is represented in the finds. Apocryphal works, some hitherto unknown books, commentaries and paraphrases, hymns, and religious documents having to do with some community are among the finds.

To clean, unfold, and photograph all of these fragments is alone a monumental task, not to mention the problem of translating and piecing together the parts which belong to one and the same document. A team of eminent scholars is now engaged in this tedious work in the Palestine Archaeological Museum, in a long room known as the "Scrollery." A full report of their labors will come out gradually in a series of volumes, one of which, *Discoveries in the Judaean Desert,* has already appeared (Clarendon Press, Oxford) under the editorship of the Catholic Fathers D. Barthelemy and J. T. Milik.

When were the manuscripts, especially those found

in Cave 1, written? Opinions differ somewhat, and some of the documents must be dated earlier than others. Dr. Millar Burrows seems to think that various lines of investigation would place all of the manuscripts within the historical period from about 300 BC to AD 68 or 70. One of the most important scrolls, the complete Isaiah document (Isaiah A), has been dated between 175 and 100 BC; the Habakkuk scroll is placed between 100 BC and AD 25, while the *Rule of the Community scroll* has been dated between 125 and 100 BC. Of special interest to us is the fact that the complete scroll of Isaiah is about one thousand years older than any Hebrew text of a complete Old Testament book known before the finds of the Qumran community. Prior to the finding of this latest text of Isaiah, the oldest manuscript of the Hebrew Old Testament whose date was positively known reached back only to AD 916.

Now let us examine the nature of the main manuscripts found at Qumran and observe their general importance to scholars and especially any points of significance to Latter-day Saints.

The first scroll to be published, and one that received unusual publicity, was the complete manuscript of Isaiah. This was one of the documents which came into the hands of Archbishop Samuel of St. Mark's Monastery in Jerusalem. It is referred to as the Isaiah A scroll. Professor Sukenik of the Hebrew University, now deceased, acquired an incomplete copy of the text of Isaiah, now known as the Isaiah B scroll. This manuscript consisted of one large piece containing the text of Isaiah from chapter 38 to 66, with some gaps, and several smaller pieces containing parts of chapters 10, 13, 19-30, and 35-40. The text of this incomplete manuscript of Isaiah is better written than that of Isaiah A and agrees closely with the traditional Masoretic Hebrew text of later times. I have not as yet had the opportunity to work with the text of Isaiah B and so shall confine my discussion to the text of Isaiah A.

The text is for the most part very similar to the traditional Hebrew text familiar to scholars, but with many differences in details more or less significant. When word of the discovery of this scroll got around, scholars, not to mention many educated laymen, began to wonder whether or not it would resolve many of the literary problems that have been raised concerning the text of Isaiah. Would the manuscript prove, for example, that there were not two or more Isaiahs? Was there anything to the usual scholarly appellations "Deutero-Isaiah" and "Trito-Isaiah"? And I was especially interested because of the light the manuscript might be expected to throw on the problem of the text of Isaiah in the Book of Mormon.[3]

Now that the text has been published, the critics tell us that it reveals no more than we already knew. However, I insist that it is up to the critics to *prove* the existence in the text of authors other than Isaiah the son of Amoz, which they haven't done. Certainly the text of Isaiah A and the Septuagint (Greek) text give no comfort to the critics, for these documents contain no hint that authors other than Isaiah of the eighth century BC had anything to do with the text. When we have a manuscript as old as Isaiah A purports to be, and as near to the time when the authors of Deutero-Isaiah and Trito-Isaiah were supposed to live, we could reasonably expect that the writer of the scroll would know something about them and betray it in his copying. But the scribe seems to know nothing about Deutero-Isaiah or Trito-Isaiah and other supposed authors. And the scroll definitely throws out the theories of certain critics that one or two sections of Isaiah are to be dated in the age of the Maccabees, that is, (*Continued on page* 970)

QUEST

by Mary Lucretia Barker

This is the time for which I dreamed and worked
Through days of faith and trust, through empty years,
When love was lit by storm, baptized in tears.
There lies the yoke whose weight I never shirked.
I once had visions of a path of peace,
A quiet resting place where burdens fell,
A calm hiatus from the waves that swell;
But now I know that struggle will not cease.
There must be striving to attain a goal,
There must be effort that will never halt,
The quest must be eternal for each fault
To be destroyed by man's immortal soul.
Beloved, you and I have shared great dreams,
And still beyond the ancient vigil gleams.



Respect for Authority

by Delbert L. Stapley
of the Council of the Twelve

In preparation for the next visit of the ward teachers, it is hoped that each family will read, as a part of their family hour, this stirring article. It is one of a series in which General Authorities, in cooperation with the Presiding Bishopric, discuss the monthly ward teaching topics.

Respect for and support of Church leaders at all levels is incumbent upon Church members by direct counsel and admonition from the Lord. Said he,

"For he that receiveth my servants receiveth me;

". . . and he that receiveth me receiveth my Father;

". . . and he that receiveth my Father receiveth my Father's kingdom." (D & C 84:36-38.)

According to the gospel by the Apostle John the Lord declared, "He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." (John 13:20.)

The Savior in a revelation to his people of this dispensation gave this admonition: "I say unto you, be one; and if ye are not one ye are not mine." (D & C 38:27.)

The Apostle Paul writing to the Hebrew Saints counseled:

"Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow . . . and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." (Heb. 13:7, 17.)

We must remember there is not a single officer in the Church who has selected himself for the position in which he serves; he has been called by a higher authority and often responds at considerable personal sacrifice for a position he did not seek. His love for the Lord and faith in the Lord's work, also the sincere interest the chosen leader has for the welfare of the souls of men, impels him to accept appointments with devotion and true dedication.

Respect for the priesthood

B. H. Roberts in a general conference of the Church declared, "There should be respect for the Priesthood of God, and when I speak of respecting the Priesthood, I do not mean merely the President of the Church nor the Apostles of the Church, nor the General Authorities of the Church. I mean them of course; but I also mean all those who hold the Priesthood. I bespeak respect for the presidents of stakes; for bishops of wards; and also for the priests, who teach the Gospel at the firesides of the people. I bespeak for the humblest of God's servants, as well as for the highest; for it is all one authority; it all comes from God." (John A. Widtsoe, *Priesthood and Church Government*, pp. 196-197.)

George Q. Cannon taught: "If we talk about the living oracles and want to pay respect to them, how shall we do this? Shall we do it by never reading their words; by paying no attention to that which

they say? That is a very poor way of doing. We ought to listen to their words. When we cannot hear their words, we should read them; for they are the words of the authorized servants of God. I feel that there is a great neglect among us in this respect." (*Ibid.*, pp. 63-64.)

Priesthood and righteousness

He who enjoys a position of leadership and authority must by an exemplary life and good works and with love, kindness, and patience, earn the respect and honor of his people. President Joseph F. Smith gave this wise counsel: "If you will honor the Holy Priesthood in yourself first, you will honor it in those who preside over you, and those who administer in the various callings throughout the Church." (Joseph F. Smith, *Gospel Doctrine*, 1928 edition, p. 207.) He also exhorted that leaders should live so as to be worthy of the authority vested in them and worthy of the gifts that have been bestowed upon them. He gave this further counsel: "I believe it to be the duty of the Church to recognize and acknowledge every man who holds an official position in it, in his sphere and in his calling. I hold to the doctrine that the duty of a teacher is as sacred as the duty of an apostle, in the sphere in which he is called to act, and that every member of the Church is as much in duty bound to honor the teacher who visits him in his home, as he is to honor the office and counsel of the presiding quorum of the Church. They all have the priesthood; they are all acting in their callings, and they are all essential in their places because the Lord has appointed them and set them in his Church. We cannot ignore them; or, if we do, the sin will be upon our heads." (*Ibid.*, p. 204.)

President Smith further advised: "I do not think it is my right or prerogative to point out the supposed defects of the Prophet Joseph Smith, or Brigham Young, or any other of the leaders of the Church. Let the Lord God Almighty judge them and speak for or against them as it may seem to him good—but not me; it is not for me, my brethren, to do this. Our enemies may have taken advantage of us in times gone by, because of unwise things that we may have said. Some of us may now give to the world the same opportunity to speak evil against us, because of that which we say, which should not be spoken at all." (*Ibid.*, p. 223.)

What we see amiss in others, we should not permit in ourselves. The Savior in his profound Sermon on the Mount said: "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" (Matt. 7:3.)

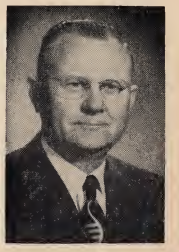
Men cannot be good leaders without also being good followers. The Apostle Paul counseled the Thessalonians, "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

". . . and to esteem them very highly in love for their work's sake. And be at peace among yourselves." (I Thess. 5:12-13.)

In our day the Savior has revealed: ". . . verily I say unto you, teach one another according to the office wherewith I have appointed you;

"And let every man esteem his brother as himself, and practise virtue and holiness before me." (D & C 38:23-24.)

It is wrong to sit in judgment upon the presiding officers God has called through his appointed servants. It is our duty to pray for them, that they may have the faith, courage, strength, and desire to measure fully up to their callings. We also have an obligation to sustain them by word and deed. President John Taylor taught responsibility in sustaining authority in these words: "We hold up our right hand when voting in token before God that we will sustain those for whom we vote. And if we cannot feel to sustain them, we ought not to hold up our hands because to do this would be to act the part of hypocrites. And the question naturally arises, how far shall we sustain them? Or in other words, how far are we at liberty to depart from this covenant which we make before each other and before our God? For when we lift up our hands in this way, it is in token to God that we are sincere in what we do, and that we will sustain the parties we vote for. . . . How far then should we sustain them, and how far should we not? . . . If we agree to do a thing and do not do it, we become covenant breakers and violators of our obligations, which are, perhaps, as solemn and binding as anything we (*Continued on page* 938)



Elder Delbert Leon Stapley of the Council of the Twelve, who penned this soul-stirring article, was sustained a member of the Council at the October 1950 conference. At that time he was serving as president of one of the Arizona stakes.

NO ROOM AT THE INN

by Frances Yost



NOTE: Down through the ages people have come to believe that the innkeeper at Bethlehem was a mean and hateful person. Yet the Bible itself does not imply this, merely that there was no room at the inn. Today we do not consider every innkeeper who puts out the "no vacancy" sign as cruel and hateful. Perhaps it really happened like this:

Sarid had never been so meticulous. Today she had scrubbed and polished not only the tables and benches, but also the moldings and the casings. Now she was on her knees scrubbing the rough floor of the inn. When one is scrubbing, there is much time for thinking.

Only this morning while Raham was at the stable gathering milk from the kine, Sarid had read from the holy writings of Isaiah a passage which was so beautiful she had read it again and again. Now the words kept coming back as she cleaned and scoured: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

"Ah," said Sarid, "if only the Prince of Peace could come and free the Jews from bondage. It would be wonderful to be the hostess of the inn for the Prince of Peace." Her scrubbing brush flew as with wings.

The big walnut door of the inn opened. Raham, returning from the market, entered with fresh bones with which to make broth for the evening's tired travelers. He also carried a rolled parchment in his hand.

"It is news I have," said Raham; then at sight of Sarid on bended knee scrubbing the large rough floor of the inn, a look of concern came over his countenance. "Why do you wear your fingers to the bone, Sarid?" Raham asked kindly. "Caesar's legionnaires will neither see thy clean floor nor honor it. Wine will flow freely; brawls will be common while they drink and make merry. Save your strength, my wife, for the evening's work of waiting on tables, and lighting the upper chambers."

"What was the message on parchment, Raham? Surely Caesar will not raise the tax on the already burdened Israel!" Sarid lifted her weight from her arms and flourished the scrubbing brush as if shaking it in Caesar's face.

"It is a message which commands me to reserve food and shelter for thirty of Caesar's legionnaires,"

Raham said. "I loathe having the inn full of these Romans. If only a ruler of the Jews would rise up and free us from this Roman tyranny!"

"Raham, it is written by the prophets that a Prince of Peace will come. Who knows, he may come now when Israel is under bondage and free us all. He may even stop at our humble inn. My thoughts were on this great prince; that is why I scrub the floor on bended knee."

"By eventide the place will throng with Roman guards and tax assessors, and each one will think he is a prince," Raham laughed.

"Raham, my beloved, it is not a Pilate or a Herod I speak of," Sarid pleaded, her eyes like placid pools. "Scripture reveals that a lawful successor to the throne of Judah will come, a king of the Jews! The words are so beautiful I have committed them to memory, 'The government shall be upon his shoulder: and his name shall be called the Prince of Peace!' "

"Sarid, is this a trick to get me to whitewash the front of the inn?" Raham asked.

"Time passes too quickly to whitewash the inn today, but we can air the mats in the chambers and sprinkle new straw on the barn floor."

"Ah, woman, now even our stable is not fit for your dream prince's camels. The life of an innkeeper is hard at best, but with a dirt-chasing wife, there is no rest." Raham was teasing. He lifted Sarid from the floor and, giving her a light tap with his hand, exclaimed, "Go to thy stew pots, woman. I shall finish this scrubbing though it will not be done with equal skill. Then I shall clean up the barn like a good husbandman."

"And I shall help scatter straw with thee, Raham." As Sarid prepared the broth, she crooned a little overture from the Psalms.

Later when the inn and surroundings were in order, Raham and Sarid sat on a bench beneath the row of fig trees at the entrance to the stable. It was a quiet, secluded place, cool and pleasant, yet offering a convenient view of the passersby and the front door of the inn, should anyone seek lodging.

Together they watched the weary travelers wending their way into the city of David. Since the word of Caesar Augustus had been heralded in every kingdom and province saying the people must report for taxation, enrolment, and registration, men, women, and children traveling on bare and sandled feet had passed the inn. Others with moderate means traveled on donkeys. Still others more fortunate traveled in camel caravans, wearing colorful cloaks while their women hid their faces behind dark veils. All came to be taxed, everyone into his own city, for a census under Roman rule.

"Israel, our beloved people who are usually so content to stay at home and tend the flocks, have become as swarming bees flitting hither and yon," Sarid said.

"Look at them come," Raham replied, "men, women, and children from all walks of life and from all provinces. How glad I am that we are of the city of David and need not seek taxation in a far-off city."

"Yes, we are fortunate indeed, Raham. Perhaps among these moving people will come the Prince of Peace, the wonderful counselor, to rise up and free our people from Roman tyranny."

"Reading the scripture hast made thee a woman of dreams." Raham said reprovingly. "Come, let us prepare ourselves lest travelers stop and find us sitting like beggars under a fig tree."

The afternoon wore itself away; still weary travelers entered the gates of Bethlehem. Raham washed and anointed his beard and long hair with a cinnamon perfumed oil which Sarid had prepared for his anniversary gift. He washed his feet, put on his sandals and a brown homespun robe flecked with red; this, too, the work of Sarid's hands. Raham was dressed to welcome his patrons. He hoped that his appearance and the first impression of the inn would be that of a modest, industrious innkeeper's establishment.

Raham looked about the entrance hall. It was clean. Sarid had dusted the cobwebs from the log beams overhead. She had even cut curtains of parchment to hang at the bare windows. Every table boasted a lamp and every lamp a clean wick and oil to feed it. Sarid had placed clean robes on the lounges about the walls. Many guests liked to lounge as they supped of their evening broth. Yes, Raham thought, Sarid is a good wife.

Sarid entered the long entrance hall of the inn. Raham caught his breath at sight of her. No longer was she a humble scrubwoman. Now she stood tall and slim of waist, wearing a black bodice, white blouse, and full green skirt. She had draped her hair with a bright red scarf, pinning her dark tendrils under, except for a stray curl or two about her face and forehead. He felt that no man had a more loving or more beautiful wife than his Sarid. He must try to make this day easy for her. He stopped polishing the goblets and walked across to her.

"Ah, Sarid, you look like a girl."

Sarid's face took on an almost sacred appearance. "Tell me, has anyone come seeking shelter while I was washing and dressing?"

"Not yet, but daylight is still with us," Raham replied. "Travelers on foot cannot stop while the sun is still high; it would make their travels too short. Yet wise is the traveler who seeks shelter before the owl hoots."

A rap sounded on the big walnut door. The hinges squeaked as Raham pushed it open. "Welcome to the Inn of Raham," he said, then stopped short, for the sight before his eyes (*Continued on page* 944)

MIA Reading Course:
Jesus the Christ—XVIII

Jesus Returns to Jerusalem

by Doyle L. Green,
Managing Editor

"Jesus, thou son of David, have mercy on me!"

It was the voice of the blind man, Bartimeus, son of Timeus, crying out. From his place by the wayside near one of the entrances to the city of Jericho down in the valley of the Jordan where he had been begging for alms, he had heard the assorted noises of a great multitude approaching. Asking who these people were he was told that Jesus of Nazareth was passing by.

Although he was blind he had heard the stories of the many miracles this Man of Galilee had wrought. He had been told of his healing the sick, raising the dead, and restoring sight to unfortunate men such as himself. Seemingly he had been waiting for just such an opportunity as this so he could ask the Savior to heal him.

Since he feared that Jesus might not hear him, he had called out lustily. Many of the multitude commanded him to be still. But he was a man of great faith and believed that the Lord could heal him too, and he would not be silenced. ". . . thou son of David, have mercy on me," he pleaded more loudly and vigorously than ever.

Hearing the plaintive cry of the man, Jesus stopped his trek and halted the great procession.

It was late March. Jesus was now but a day's journey from Jerusalem. The time had come for him voluntarily to lay down his life as part of the great plan developed before the world was made, to make it possible for all men to be resurrected. The massive weight of the whole world hung heavily upon him.

See page 971 for footnotes.

Could he now be bothered by such a little thing as the blindness of one man? His followers must have waited in breathless silence as Jesus asked that the man be brought to him.

With all haste, even casting aside his outer garment so he wouldn't be slowed down, the man rose and hurried to where Jesus was waiting.

"What wilt thou that I should do unto thee?" the Lord asked.



"Christ's triumphant entrance into Jerusalem" from a painting by Bernhard Plockhorst

"Lord, that I might receive my sight," the faithful man pleaded simply.

Without further hesitation or questioning Jesus said, "Go thy way; thy faith hath made thee whole."

Immediately the man was made to see, thus becoming, according to the record, the sixth sightless man to be thus blessed by the Lord. And when he was healed, he followed the Savior and glorified God as did "all the people, when they saw it."

Word that the Lord was passing through the land traveled fast, insomuch that great crowds of people gathered along the sides of the street to see him and his followers as they went by.

In Jericho there was a man who had an especially great desire to see Jesus. His name was Zacchaeus. Jericho, which was located about fifteen miles northeast from Jerusalem, was known as the "city of palm trees." Lying in a valley several hundred feet below



sea level and some five miles from the north end of the Dead Sea, it had a semi-tropical, though dry, climate. At the time, it was a very important and fruitful area, requiring the services of a number of tax collectors of whom Zacchaeus was the chief.

We will remember that the Jews despised tax collectors, and even though Zacchaeus was wealthy, he was accorded no special favors. Not having arrived in time to obtain a place on the front row, and being very short in stature, his view of the street was blocked. But, determined to see the Lord, he climbed up into a sycamore tree.

Picture the surprise of the assembled multitude, yes, and even of the tax collector himself, when Jesus stopped near the tree and looking up into its branches said, "Zacchaeus, make haste, and come down; for today I must abide at thy house."

Hastily descending, the publican escorted Jesus to his house "and received him joyfully." His fellow townspeople, however, who looked upon any tax collector as a "sinner," were very disturbed, and murmured against Jesus. But the Savior, as always, had purpose behind his actions, and had chosen his host well. So thoroughly was Zacchaeus converted to the words of the Lord that he avowed: "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold."

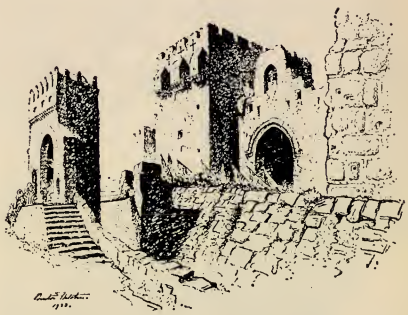
It is easy to suppose that Zacchaeus had been unfair in some of his past dealings, but Jesus was convinced of his sincerity and knew he had truly repented. "This day is salvation come to this house," he said, "forsomuch as he also is a son of Abraham.

"For the Son of man is come to seek and to save that which was lost."

Why was such a great multitude following the Savior and why was there so much interest in him along the way? It is true that many of the people were making their annual trek to attend the Feast of the Passover, but the answer to this question seems to lie in the belief many had that Jesus was actually going to Jerusalem to establish his kingdom upon the earth. They thought that this was the time which had been spoken of by their prophets, when they would be liberated from their hated enemies, and the glories of the days of David and Solomon would return.

Jesus knew their feelings and did not want them to be disappointed when their expectations were not realized. Again he tried to explain to them the nature of events to follow. In doing so, he told the story which we have come to know as the parable of the ten pounds. This parable concerned a nobleman who, before going into a far country "to receive for himself a kingdom," called his ten servants and gave to each of them a sum of money, a pound, to keep until he returned. He wasn't a very popular man with the citizens of his country, who sent word that they would not be subject to him. Upon returning he called his servants to him to see how each had fared with the pound he had been given. One of them through the proper use of his money had turned it into ten pounds and because he had been so faithful, was made ruler over ten cities. A second had gained five pounds and was made ruler over five cities. A third returned only the pound he was given: "For I feared thee," he said, "because thou art an austere man."

"Out of thine own (*Continued on page* 936)



THE GIFTS

by Alice Thurston

Always, always will my children remember
With crystal delight, the month of December:
December, December, scarlet and white
When songs of the Christ Child were sung through the night
And Grandmother's voice, full of wonder and light,
Told the wondrous tale of the first Christmas night.
Sweet are the memories, dear to remember
Of the wonderful days of vivid December.

Yet still in my heart and bright as an ember
Is the memory sweet of quiet September.
Quiet September, when the lamp's amber core
Revealed Mother sewing, building her store:
Gifts for the lonely, gifts for the poor,
For her own large brood and the child at the door.
Oh, always, always will I remember
The beginning of Christmas in quiet September.



Christmas, Christmas

by Beverly Turley

The mere sound of *Christmas* brings joy to my heart! It brings the glow that only Christmas can bring. It brings warmth and cheer and gladness. It brings gaiety, music, and mirth; it brings reunion with cherished friends; it brings glitter and glamour to our everyday household; it brings back the anticipation, the fun, the thrill of my childhood as I remember past Christmases.

I remember the Christmas that I caught fire! In those days we used candles to illuminate our trees, and while they were a breathtaking sight to behold, they were dangerous. I lit the candles at the bottom of the tree first and then leaned over them to light the top ones. My dress was soon blazing as brightly as the tree. I had to be rolled quickly on the carpet to be put out!

I remember the Christmas of my last doll and the sadness of knowing it was my last doll—much like the sadness a mother feels when she realizes she has had her last little baby to snuggle in her arms.

I remember the Christmas of my first real watch. The finest watch, set in dazzling diamonds, could not have been more gratefully received. It actually ticked! Oh, Christmas, Christmas!

I can still hear the sleighbells jingle as the sleighs passed over the frozen crusty snow; I can still feel the warmth of the big old stove in the parlor as we children snuggled behind it, giggling and whispering of Santa and presents and good things to eat; I can still see the beauty of our tree as it stood in the same corner year after year; I can still see the stocking I used to borrow from my mother—the biggest, the longest, the fattest one she had; it was always bulging on Christmas morning with coconut balls with rich creamy centers coated with chopped nuts, and the chocolate fudge that just melted away in my mouth—mmmmmmm. Oh, Christmas, Christmas!

I can remember those interminable hours dragging by until we could open our presents!

I remember the wee (*Continued on page* 970)



A Reading Christmas

A Joyous Christmas

A HISTORY OF THE PROPHET JOSEPH SMITH FOR YOUNG PEOPLE, *George Q. Cannon*
Deseret Book Company, Salt Lake City. 1957. 236 pages. $1.75.

The reprint of this book is of particular value for young people, parents, and teachers who will rejoice that this biography will help instil in young folk a knowledge of the divine calling of the Prophet. This volume is particularly basic to young folk's understanding of the Church, since, in addition to the biographical matter it contains, it also focuses on the historical background in which the life of the Prophet was lived.—*M. C. J.*

THE LIFE OF NEPHI, *George Q. Cannon*
Deseret Book Company, Salt Lake City. 1957. 167 pages. $1.25.

President Cannon states in his preface, "I have felt that, as I owe so much of my own success in life to the important and interesting lessons contained in that precious record (the Book of Mormon), it was a duty incumbent upon me to do all in my power to have it read and appreciated as widely as possible by every member of the Church, especially the rising generation." Therefore he wrote the biography of Nephi. This biography is written in easy-to-read language and will prove both enjoyable and stimulating to young people.—*M. C. J.*

ABOUT BAPTISM, *Emma Marr Petersen*
Bookcraft, Salt Lake City. 1957. Illustrated. 70 pages. $1.50.

Enhanced with two color illustrations, the adventure stories of a young orphan boy from Denmark who comes to the United States unfold the story of baptism as practised by the Church. The author skilfully weaves sound gospel doctrine into this adventure in such an adroit manner that it is easily understood and readily accepted by young people.—*R. S. H.*

LDS STORIES OF FAITH AND COURAGE, *Compiled by Preston Nibley*
Bookcraft, Salt Lake City, Utah. 1957. 220 pages. $2.25.

Young and old alike love a good story—and stories with morals teach with unequaled effectiveness. These faith-promoting adventures build courage, stability, integrity, and resourcefulness in the youth of the Church.—*R. S. H.*

PAUL OF TARSUS, *Deta Petersen Neeley and Nathan Glen Neeley*
Deseret News Press, Salt Lake City, Utah. 151 pages. $2.00.

This book, the second in *A Child's Story of the New Testament* (the first is *Jesus of Nazareth*) is a joyous one to read—even for an adult—and the sure knowledge of the worth of Paul will come to young people written in words of their own understanding, and with force and drama and assuredness.

From the Preface we quote, "The scientifically controlled vocabulary makes it possible for any person possessing fourth grade reading ability to read this book with ease. However, about 12 percent of the words are peculiar to the New Testament, which is a higher percentage than is found in the Book of Mormon series, A Child's Story of the Pearl of Great Price, or Jesus of Nazareth."

This is a book that should find its place, together with the Neeleys' other volumes for young people, in every Latter-day Saint home where there are children.—*M. C. J.*

IT'S FUN TO LIVE AT HAPPY HOUSE, *Pictures & rhymes by Vera K. Gohman*
Warner Press, Anderson, Indiana. 1957. 75 cents.

For the young this little picture book will bring joy into the happy way of living—casually mentioning those things which are essential in building a home.—*M. C. J.*

THE BOOK OF GOD, *Adventures from the Old Testament, April Oursler Armstrong*
Illustrated. Garden City Books, Garden City, New York. 447 pages. $4.95.

This book deals with Old Testament stories and becomes a companion volume to this author's *Stories from the Life of Jesus.* The book is well-written and will be a delight for young people to read for themselves to learn of God's love for and concern about man.—*M. C. J.*

THE PROUD CIRCUS HORSE, *Written and Illustrated by Reiner Zimnik*
Panteon Books, New York. 1957. 232 pages. $2.75.

The story of a white horse that ran away because he was so sure of himself may serve to teach an indirect lesson to youngsters who at times run away—or desire to.—*M. C. J.*

STORIES OF LONG AGO, *Ruth S. Gray*
Illustrated. Warner Press, Anderson, Indiana. 1957.

This small book will interest young people in some of the Old Testament stories. It is easily handled and legibly printed so that the young people can read it for themselves.—*M. C. J.*

JUDY'S SURPRISING DAY, *Sally Scott*
Illustrated. Harcourt, Brace and Company, New York 17, New York. 1957. $2.25.

With an unerring insight into family life—its difficulties and its pleasures—and with lively humor, Mrs. Scott has written

a story that small children will want to read again and again.
—*E. J. M.*

THE BRAND NEW KITTEN, *Sally Scott*
Illustrated. Harcourt, Brace and Company, New York 17, New York. 1956. $2.25.

Peggy wanted more than anything to accept Mrs. Barton's offer of a brand new kitten, but Old Eb, the mean "rat-catcher," was jealous of all Peggy's friends, so what would he do to a tiny helpless kitten? How Peggy works out her problem is charmingly told by Sally Scott.—*E. J. M.*

JENNY, *Jean Poindexter Colby*
Illustrated. Hastings House, Publishers, New York 22, New York. 1957. $2.50.

Jenny was an extraordinary dog. She took over the job of guarding the two younger children of the Clark's as well as entertaining the whole family with her many tricks.—*E. J. M.*

THE PEWTER PLATE, *Florence Parker Simister*
Illustrated. Hastings House, Publishers, New York 22, New York. 1975. $2.75.

Life in Rhode Island during the Revolutionary War was hard. Food was scarce; towns were raided and occupied by the British; and pewter dishes were taken from the shelves to be melted down for bullets.

Hannah Williams, aged 10, refused to give her pewter plate away. She didn't realize how selfish this act was until her brother was wounded in battle. How she made up for keeping the pewter plate is the story of this book.—*E. J. M.*

CHEROKEE BOY, *Alexander Key*
The Westminster Press, Philadelphia. 1957. 176 pages. $2.75.

Tsi-ya, fifteen years old, returns home from a hurried trip to the Secret Place in the mountains to consult with Utsala, the wise man of his people. He finds the soldiers already there with orders to remove all Cherokees so white settlers can have their rich farm land. After a wait in an open stockade, they begin the long march west, the Trail of Tears, dotted with graves of the many dead. With four others Tsi-ya escapes as winter sets in and despite many obstacles makes his way back the five hundred miles to the Secret Place.—*J. H. Z.*

BROTHER AGAINST BROTHER, *Selected by Phyllis R. Fenner*
William Morrow & Co., New York. 1957. 192 pages. $3.00.

These are stories of courageous men—and boys and women—who were involved in the great Civil War. The war touched their lives in various ways, and their reactions make interesting stories. Authors include Carl Sandburg, MacKinlay Kantor, Walter D. Edmonds, and Stephen Vincent Benét.—*J. H. Z.*

INSECT ENGINEERS, *Ruth Bartlett*
William Morrow & Co., New York. 1957. 128 pages. $2.75.

All about ants, how they build their homes, raise their own food, care for the babies. The queen is the mother of the city. The workers feed and care for her and her many babies.
—*J. H. Z.*

THE OUTSIDE CAT, *Jane Thayer*
Illustrated. William Morrow & Co., New York. 1957. 32 pages. $2.95.

Samuel was the outside cat, but he wanted to be an inside cat. The door opened for the postman, the laundryman, and the inside cat, but never for Samuel. Then he got inside only to find that everyone else had left and he couldn't get outside again. But it all turned out well in the end.—*J. H. Z.*

BROOMS, BUTTONS AND BEAUX, *Emily R. Dow*
M. Barrows & Co., New York. 1957. 189 pages. $2.25.

This is a "how to do it" book for teen-agers. Plain talk about everything to help a girl keep house, care for children, entertain, and be popular and well-groomed. This book is crammed full of facts, clearly indexed—better than having an adult on tap for advice.—*J. H. Z.*

THE SWEET PATOOTIE DOLL, *Mary Calhoun*
William Morrow & Co., New York. 1957. 32 pages. $2.75

Lucy made the Sweet Patootie Doll from a sweet potato, a yellow handkerchief, and a bit of wool. She loved her doll very much, but one day she left her lying on a stump. The animals and even Old Houn' Dog found the Sweet Patootie Doll and planned to eat her for dinner, but the doll wasn't worried. She knew what she was for, and it wasn't for eating.
—*J. H. Z.*

LEAPER, *The Story of an Atlantic Salmon, Robert M. McClung*
William Morrow & Co., New York. 1957. 64 pages. $2.25

The life story of a salmon from the time he hatches from a pale pink egg in a quiet pool in a small stream until he returns to that same pool years later to spawn, after many perils and adventures in the stream and the vast sea.—*J. H. Z.*

MICE, AT HOME AND AFIELD, *Olive L. Earle*
William Morrow & Co., New York. 1957. 64 pages. $2.25.

There are many kinds of mice in the world, a few destructive, some beneficial, but all interesting. This book tells about their nests, their habits, their enemies, their physical features.
—*J. H. Z.*

THE WISHING BOOK DOLL, *Gwendolyn Bowers*
William Morrow & Co., New York. Illustrated. 1957. 64 pages. $2.25.

Today Nicole was eight years old. More than anything she wanted the talking doll with the blue eyes and frilly pink dress in the Wishing Book (mail order catalog). Could six white horses and three red-haired ladies all seen on the same day get her wish for her?—*J. H. Z.*

THE RAINBOW BOOK OF NATURE, *Donald Culross Peattie*
Illustrated. World Publishing Co., Cleveland and New York. 1957. 320 pages. $4.95.

The name of this author insures delight and magic in the unfoldment of the world in which we live. He has long accomplished this magic for adults; now he has introduced young people to the vibrance of his interests. Of course, most parents will treasure this book for themselves and will let their children handle it on rare occasions. This is a book to live with and to use to create a new awareness of the world about us.—*M. C. J.*

ROBERT E, *Florence Musgrave*
Hastings House, Publishers, New York. 1957. $2.75.

Robert E is an appealing story for boys and girls of the upper elementary grades.

Robert E was named after the great general, Robert E. Lee. Whether living up to the name made him such a scrapper, nobody knew. And scrapping was all right, of course, in the easy-going life with his grandfather; but when his mother appeared and moved them both to the city, things began to happen.—*E. J. M.* (*Concluded on page* 961)

Leadership Development

Operation Andrew



by Sterling W. Sill
Assistant to the Council of the Twelve

At the very beginning of the Savior's ministry, John the Baptist was at Bethabara beyond Jordan, and when he saw Jesus he said, "Behold the Lamb of God, which taketh away the sin of the world." Two of John's disciples heard him and followed Jesus. One of the two was Andrew, Simon Peter's brother. As soon as Andrew had satisfied himself about the divine mission of Jesus, he hurried to tell Peter, and the record says of Andrew, "He first findeth his own brother, Simon, and saith unto him, We have found the Messias, . . . *And he brought him unto Jesus.*" (See John 1:29-42.)

We are familiar with the tremendous impact that Jesus had upon the life of Simon Peter and with the great work which Peter subsequently did. But Peter didn't find Jesus by himself. He was brought to Jesus by his brother, and someone has called this process of discovery and contact, "Operation Andrew." It indicates one of the most important areas for leadership development. There are many people who may never have found themselves nor their places in the world, if others had not been their discoverers.

Influenced by contacts with others

One of the most important ideas that every Church leader should impress upon his own mind is the tremendous influence that one personality may have upon another. We are not only our brother's keeper; we are also responsible for his discovery and progress.

The influence of individual, personal attention can produce one of the strongest powers known in the world. Many lives besides Peter's have been greatly changed by it. This individual work was the basis of one of the most instructive of the teachings of Jesus. In the parable of the lost sheep, Jesus pointed out with obvious common sense that a good shepherd should give each of his flock his individual, personal attention; that is, all of the work cannot be done in the corral on a "flock" basis. There must be many individual trips out into the mountains to visit those with a tendency to stray away.

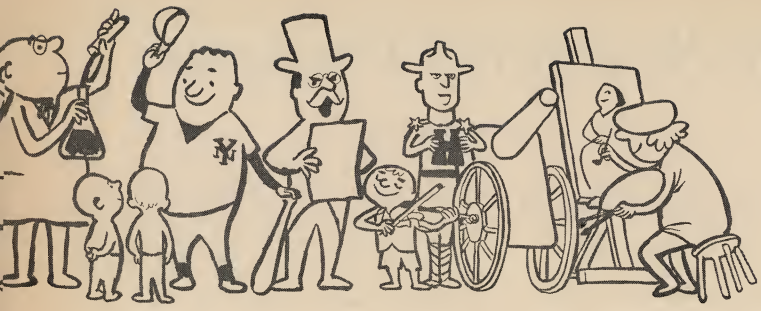
Inspiration is usually borrowed

Most of the inspiration that activates any life is usually borrowed from someone else. And the most effective way to influence human beings for good is on a personal, individual, face-to-face basis. The sick patient feels better after a visit from the doctor. The mentally ill can be cured by the psychiatrist without medicine or surgery, if the practitioner is skilled in the science of human understanding.

In the Church we frequently refer to our privilege to *receive* inspiration. We do not always remember the importance of our privilege to *give* inspiration. A great personality can exercise a creative, vitalizing, regenerating power in the lives of others; in fact, ability in this area is the foundation of almost all success in business, law, medicine, social work, spiritual activities, and a big proportion of the whole field of human relations depends upon it. Almost every activity flourishes under its touch and withers when it is discontinued.

In the Church, skill in personal, individual relationships is the foundation of conversion, training, supervision, and motivation. All personal welfare work depends upon it, and it is the very heart of our public relations. Some call this process "the missionary approach"; others call it just "personal work." For this occasion, I would like to call it "Operation Andrew," to help me to remember that this was the way the chief apostle was brought to know the Lord. It may also help us to remember the great power that we have to influence others for good in the same way.

A little individual attention at the right time can work wonders. Sometimes entire lives are changed by the smallest circumstances, and probably every



There are many people who may never have found themselves nor their place in the world, if others had not been their discoverers.

person owes much of his success, just as Peter did, to the friendly assistance of someone else. One great man was once asked the secret of his radiant, useful life, and he replied, "I had a friend."

When I was seven years old, we had a kindly ward teacher who used to come and talk with our family about the principles of the gospel. I suppose that in one way, every human spirit is "radioactive." There is something that we might call "spiritual fall-out" that we get in the presence of a great man. The woman in the crowd received virtue from touching the garment of Jesus. That is the way I felt about being in the presence of our ward teacher. Even at age seven, I could feel the spiritual radiations that came from this humble, devoted servant of the Lord, and I could feel the response in my own heart which even then I was aware was helping to give my life its direction.

One of the greatest of my experiences came one Sunday when I was ten and met the stake president. I just happened to get in the aisle at the right time, and he stopped and shook my hand and asked me what my name was. Then he asked me what my father's name was, and he told me that he knew my father. I suppose that this interview lasted for a total of one minute, but something wonderful happened to me in that period, as I felt his warm, spiritual interest. I decided right then that someday I would like to represent in my life some of the qualities that I felt in him.

A similar experience has been had by everyone. Consciously or unconsciously we are influenced every day by our contacts with others. Thomas Curtis Clark has written up our common experience as follows:

I saw him once: he stood a moment there,
He spoke a word that laid his spirit bare;
He clasped my hand, then passed beyond my ken—
But what I was, I shall not be again.

One of our greatest opportunities for leadership development is to learn to use this great power more often and more effectively. The parable recommended so strongly by Jesus said something about leaving the ninety-and-nine to help the one that was lost. If we were to bring this parable up to date statistically, and apply it to our own Church work, we might find that there were only forty in the sheepfold each Sunday morning and sixty in need of our special attention.

When Jesus said over and over to Peter, "Feed my sheep," he certainly did not mean to feed just those that were safe in the sheepfold where the feeding could be done on a mass basis. One of the greatest opportunities to feed the flock of Jesus is to do the "outside work" with those who don't show up very often at the corral. We need to learn our way around in the mountains a little better.

We sometimes practise too much of the "verbal Christianity" spoken of by James, where we merely say in substance, "Be ye warmed and filled" and let it go at that. The organization known as Alcoholics Anonymous can teach (*Continued on page* 954)

The Scriptural Formula

by Gordon T. Allred, Staff Writer

A question for the Christian world: What is it that distinguishes the valid scriptural interpretation from the private one?

Knowing this first, that no prophecy of the scripture is of any private interpretation. (II Pet. 1:20.)

In a Christian world of some 250 conflicting sects, each with its learned theologians, each with its scholars—one question appears persistently: *What distinguishes the valid scriptural interpretation from the private one?*

Most Bible students agree that some of the scriptures have lost their original clarity. This they attribute to various factors, including errors in translation, alteration and deletion of passages by uninspired men, and changes in the language itself.

Bible students generally agree that scriptural understanding may be enhanced by studying Biblical history, analyzing scriptures in their context, by learning Greek and Hebrew. None of them agree, however, on whose scriptural interpretation is valid and whose is private.

The Jehovah's Witness argues that his interpretation is valid because he has a Bible translation "from the original Greek,"* or even because he carries a variety of translations. The Catholic priest claims tradition, the "infallibility of the pope," and years of personal study. Likewise, the Jewish rabbi claims erudite scholarship as the key to Old Testament understanding.

In addition, everyone is egocentric to an extent. Somehow almost every religion, by the very virtue of its existence, by the sole fact that it is what it is, claims to have the best interpretation.

Many a Bible student can recite Peter's declaration that, "no prophecy of the scripture is of any private interpretation." And, it is so very natural, so human to maintain, "My interpretation is correct because . . . I am who I am. *Your* interpretation is private, false."

*No one actually has the *original* Greek—merely the earliest records available.

In the face of such disagreement, attempts at interpretation seem absurd to many people. Even more absurd, to some, is the young Mormon missionary who, often without worldly wisdom or secular training, strides into the scriptural thicket. For he, too, claims the correct interpretation.

Curiously, however, he pretends to no scholarship, line of tradition, or special translation. He does not imply that such things are unimportant but says that they are not enough. He does not suggest that his understanding of God's word is superior simply because he is a Latter-day Saint. For him, to claim superior interpretation through *any earthly means* would be futile and ridiculous. He would then be placing himself and his church on the same level with every other sect of Christendom.

He represents an organization which has asked some telling questions: "Who correctly interpreted the scriptures when they were first recorded? Who correctly interpreted the Old Testament in Christ's time? What was the key?" Such queries bring an inevitable conclusion: The only men with a key to the scriptures were the men through whom those scriptures came—the prophets of God.

Simply stated, a good deal of our Bible scripture is the recorded word of God, spoken through his prophets. Whenever these divine words are altered by mortal tampering, God himself must clarify them through his prophets.

Peter's statement regarding interpretation bears this out, when read in its full context: "Knowing this first, that no prophecy of the scripture is of any private interpretation. *For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.*" (II Peter 1:21. Italics author's.)

Scholarship not the key

It is evident then, that the scriptures themselves set forth the formula for their own interpretation.

If scholarship were the key, why did the Jewish savants, two thousand years ago, reject the very Christ of whom their scriptures foretold? Why would they have committed such an error as to have accepted the Old Testament predictions of his second coming as a mighty king, but have overlooked or mis-

interpreted the predictions regarding his first coming as a lowly Lamb?

Obviously, scholarship was not the key; neither was tradition or ancient scriptural record. The Jews had all these. With all their worldly acumen they lacked the essential ingredient—revelation—continual word from God.

Only by revelation could the unlettered fisherman of Galilee have interpreted Old Testament scriptures, on the day of Pentecost, in such a manner as to convert the multitude of unbelievers.

Only by revelation could he have cited Joel to explain the manifestation of tongues—the phenomenal fact that his own words were understandable to each of the nationalities assembled on that day:

And they were all amazed, and were in doubt, saying one to another, What meaneth this?

Others mocking said, These men are full of new wine.

But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

But this is that which was spoken by the prophet Joel:

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: . . . (Acts 2:12-17.)

Similarly, Paul interpreted the Psalms, to convert the residents of Antioch:

And we declare unto you glad tidings, how that the promise which was made unto the fathers,

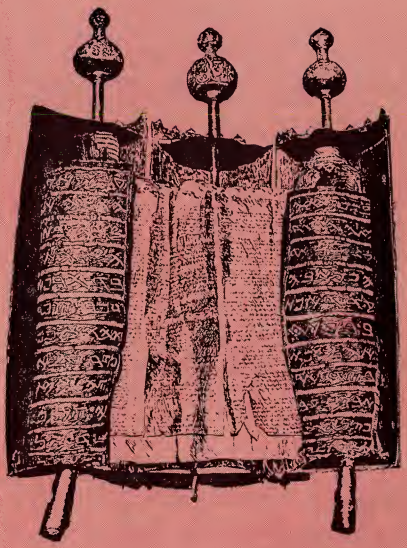
God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.

For David, after he (*Continued on page* 942)

The roll of the Law: Palestine



During the four hundred years that elapsed between the Old and New Testament prophets, scriptures once clear had become ambiguous. Scholars had taken the helm and prophets had disappeared.

If four hundred years so obscured the Old Testament that its readers could not even recognize the Christ of whom it prophesied, what will nineteen hundred years have done to the New Testament?

Since prophets were necessary to clarify the Old Testament during Christ's first advent, should they not also be necessary to clarify both the Old and New Testaments before Christ's second advent? Have the scriptures since Christ's birth become less subject to confusion than they were before? The confusion of Christendom denies it.

To Be a King

by Hugh J. Cannon, a Former Editor of the Era.

SYNOPSIS

David, a descendant of John Hyrcanus, the founder of the Jewish monarchy, is a pretender to the throne now held by Herod Antipas. Just as David feels the throne is truly within his grasp, however, a grave problem arises. David has encountered a Nazarene carpenter, whom he believes is the promised Messiah. But none of his associates, including his inamorata, Ruth, agree with him, and already trouble is brewing. During a turbulent council meeting in Jerusalem, David has come to blows with his arch-enemy, Zebulon, and has tendered his resignation. He will not and cannot deny the divinity of the Nazarene. Only a few days after this, he meets with a close friend, Elihu, and the venerable old man seems determined to rescue David from his dangerous new obsession. David's return to Jericho from Jerusalem is followed by an attempt on his life. With the aid of his stalwart servant, Hassan, David overwhelms the would-be assassins and discovers one of them to be Gideon, acting as Zebulon's henchman. Gideon, however, penitent, promises to provide David information concerning plots against the Nazarene.



One day, as David was returning from a solitary walk, a letter was handed to him by Elihu. The old man's face was suffused with smiles. The letter was from Ruth.

"My Beloved,

"Will you pardon my boldness in addressing you thus after all that has occurred? But verily you must always be beloved by me whether you relent sufficiently to forgive me or not. Can you come to my home this evening? Constantly since we parted my heart has pleaded with me to send for you. At last I am prepared to share with you what appears now to be disgrace, as I was to share honor. Father Elihu and I discuss you constantly. He has been true and loyal even when I, who should have been the last to waver in devotion, was resentful and judged you harshly. Can I ever be forgiven?

"David, I do not understand your feelings nor what impels you forward in this strange course, but I do believe in you and trust and love you."

As David finished reading, Elihu said, "David, you are heaven-blessed. Only once in my life have I known a woman Ruth's equal. You must hasten to her."

"Yes, I must. I am overcome with joy. Will you go with me?"

"Most certainly not. I would only be in the way. But perhaps I shall call by for a moment before the evening is over."

With heart beating tumultuously and sensations that were almost overpowering, David approached Ruth's home. The happiness in her face as she rushed to meet him would have brought about a reconciliation had it not already been effected.

"David, I feared I had lost you forever," the girl said when she had partially regained her composure. "Forgive me for my disloyalty," she sobbed, "in the hour of your greatest need."

Holding her close, he replied, "You must not ask forgiveness; you have heard evil and nothing else of him in whom I so profoundly believe."

"That matters not," replied Ruth. "Unless a woman has confidence enough in a man to follow him, she should never consider him as a husband."

Taking her hand firmly in his own, David said, "Let us walk." Silently, as though there was too much to be said, the two of them strolled into the garden. By the time Elihu called later in the evening, they had reconciled a great many things.

"Father Elihu, rejoice with us," exclaimed David, "for in spite of all that has occurred Ruth consents to marry me."

Elihu took the girl in his arms and kissed her tenderly. "I have known for a long time that she would," he beamed. "When does the marriage take place?"

"Immediately—that is, within two weeks."

"Splendid; you are acting wisely in hastening it!"

Suddenly the old man grew solemn. "There is something which you should know, David. You cannot comprehend the hatred which is entertained for the Nazarene. There are those who would gladly kill him and even now are planning to bring about his death."

"Planning to kill him!" exclaimed David, paling. "How can they consider such a thing?"

"Is it nothing that he calls us a generation of vipers? Besides, he recently caused a great disturbance in the temple at Jerusalem and gave unpardonable offense to many. But no matter. Personally, I have no venom in my heart against him."

"You alarm me greatly. Is his danger imminent?"

Then followed a debate between the two men. Fearful for the Nazarene's safety, David seemed bent on leaving straightway for Jerusalem. Simultaneously, he felt his immediate obligations to Ruth—to their marriage. Indeed, as Elihu averred, it was possible that Ruth herself might be in danger now that she had courageously cast her lot with David once more.

"How is one to decide between two equally insistent duties?" the young man exclaimed.

"There is no conflict," interposed Elihu. "Your duty is here. If you are under obligations to this man, I can discharge them better than you. Some of those whose names have been mentioned as plotting against him are my friends and will be reasonably frank with me, whereas you, being a believer, would defeat yourself. Besides, I have in mind your own safety."

"I must have a better reason than fear for remaining here."

"Wisdom and duty, not fear, must detain you. If danger actually is impending, it completely refutes your belief in him, for if by any possibility he is what you suppose, no mortal aid in his behalf will be required. The Messiah could call down fire from heaven to consume his enemies."

Ruth added her arguments and entreaties to Elihu's

reasoning.

"Your words are plausible," said David, "but do not carry complete conviction. If serious danger threatens this man whom I have acknowledged as the Messiah, I should exert myself to avert it."

"Now, my boy," Elihu said decisively, "this is my final word on the subject. You would be committing a gross wrong to leave Ruth alone at this time in order to assist a man who is above danger if he is the Messiah, and deserving of severe punishment if an impostor. Whatever he may be, I pledge myself to extend to him all possible aid. Shall I undertake it or will you go alone in your own blind, impulsive way?"

"My dear old friend, I know you express the convictions of your heart, and I no longer resist. You go, then, with the promise to keep me informed."

"In view of your impatience," Elihu said, "I shall be off immediately for Jerusalem, where the Nazarene is reported to be."

"You will be back for the wedding?" Ruth asked. "It will not be the elaborate affair we formerly planned, but it would be most incomplete if for any reason you should fail to be present."

"Then trust me to make it as complete as possible."

He embraced her again, and there were tears in the kindly old eyes. "I hope you are happy, my daughter."

"Very happy, though still much troubled."

"Between us we must take this young man in hand and train him to our liking! Now, David, the dawn is almost here. I have much to discuss with you and will gladly accept your hospitality. Say farewell to Ruth and let us be on our way."

It was only two days before their marriage date that David and Ruth sat together on the broad roof of her home. There, in the twilight, they discussed for the hundredth time their hopes for the future.

For a while they sat pensive, watching light fade along the horizon, smelling the odor of the myrtle twining beneath their feet. David was thinking of Ruth's courage, and love. What if that fateful call upon the Nazarene had never been made? Of course, he told himself, he would have remained a happy, carefree man, in comparison, honored and praised by his fellows. One five-minute conversation had cost him a kingdom and changed the whole course of his life. And now, it had changed the course of Ruth's life, subjected her to a tremendous sacrifice.

Still . . . he rejoiced that his path had crossed that of the Savior.

He was recalled to the present by Ruth's gentle voice.

"Father Elihu should be here tonight."

"Yes, and he will not disappoint us. Perhaps that is he coming now."

But instead of Elihu, Haran and Martha appeared. The girl's lips were trembling, but the tears which she vainly tried to repress did not lessen the resolution shining in her eyes. She made a heroic effort to greet her friends in the usual manner, but the inward tumult was too strong, and she threw herself into Ruth's arms and sobbed bitterly.

"Why, Martha, what is the matter?"

"It has come to an issue in our home. Father demands that I choose between my parents and my belief, and I have followed David's example by choosing according to my conscience. Father drove me forth. I am penniless and homeless."

"She need not remain so," Haran made haste to explain. "I am urging her to marry me at once and come to my home."

"Uncle Nicodemus rebuked Father for his harshness and invited me to live with him; but Haran and I understand and love each other and now have so much in common that. . . ."

David and Ruth joined Haran in urging her to consent, and a hearty invitation was extended for her to remain with Ruth until she could go with her husband to her own home.

It was so obviously the right thing to do that Martha consented. While the details of the wedding were being arranged, Elihu joined the group. All hastened to make him welcome. (*Continued on page* 942)

EVE OF CHRISTMAS

by Maude Rubin

A resiny freshness fills the house tonight
Reminding me of mountain ridges where
These branches wore a snowstorm, soft and white;
The smell of forest dusk, of frosty air,
Where chipmunks shuttled through the early dark

Striping their orange-brown ribbon on the green;
Where chickadees outsang the meadowlark. . . .
How different is this tinseled indoor scene—
And yet, its glittering miracle of light
Fills young eyes with wonder on this night!



A young sergeant in France pleads "don't let our servicemen down" in a letter addressed

Dear Brother McConkie

During the past year I was given the assignment by my group leader of reaching a young LDS serviceman whose mother was worried about his activities. I met and talked with this young man on several occasions but was unable to interest him in attending our group meetings or even to persuade him to talk about his reasons for this lack of interest.

Some weeks later I had the occasion to visit the French town not far from our base, and while there I happened across this same fellow, who was well along his way to becoming drunk. He subsequently was very desirous of telling me of his falling away from the Church.

To a serviceman such as I it was the same old story of being taken from the family hearthside and being placed in a barracks with fifty or sixty other men of approximately the same age but most of whom have completely different backgrounds. When you kneel to pray they are there to ridicule and laugh at you. When the instructor or NCO in charge calls time for a smoke break you are standing there by yourself wondering what you should do, and your so-called buddies start making fun of you. On the week ends when all your friends go to town leaving you alone, you start wondering in your own mind if all this is really worth it.

During this period you have only two things to look forward to: your Church meetings and friends, whom you usually only spend one or two hours a week with, and those precious letters from back home. Very often when you need that letter or Church Section or The Improvement Era, it just is not there.

So, slowly the weeks go by and the months pass. As the pressure from the barracks buddies mounts and the letters from home become fewer, you find yourself slipping. Perhaps you start saying your prayers in bed after lights are out, or not saying them at all. When the tactical instructor calls for a smoke break, you find yourself reaching for a cigaret. When your buddies chide you for not going to town with them on week ends, the emphatic "no" becomes a little weaker until it becomes "yes." The cycle is then complete. The downhill road has been started upon, and it is the hardest task in the world to check this descent and start the uphill grade again.

In order that you might better understand why I am writing this letter, I will explain a little about myself. I was born and reared in the Salt Lake area, spending the first eleven years of my childhood in Bingham Canyon, and the rest until my eighteenth birthday in Murray. At the age of twelve I was reactivated by a member of the local bishopric and was baptized that same year. Since my enlistment in September of 1952 I have served two years in the Far East and short periods of time at air force bases in the Gulf States, Southern States, California, and Eastern States missions. Presently I am assigned to a base in the French Mission.

As neither my father nor mother belong to the Church I soon became a forgotten figure in my home ward and was in the "no letter today" class. Eventually I, too, started that downhill slide away from the Church. I would probably still be sliding if it weren't for a very wonderful Saint who gave me a push in the right direction when I needed it most.

So I come to the real reason for my writing to you. I feel that the bishops, priesthood quorums, and serviceman's co-ordinators all too often are letting our servicemen down, when just a letter would frequently serve as that "helping Saint" to keep some fellow from going astray.

Your brother in the gospel,
A Serviceman





Common Sense Wins Converts

Suppose the stake presidency calls you and your wife in to their office. They tell you there is a very important Church position they want you to fill, one that will take some real leadership and a lot of good hard work. They ask your wife if she will support you in it and help in every way she can. She agrees.

Then they say to you, "We feel impressed to call you to serve as the president of the first quorum of elders."

You feel a bit flattered that they should want you; after all, you haven't done too much in the Church up to now; and you know there are a number of brethren in the quorum who you think could do a better job than you could.

However, you know the Church tradition of responding to calls (and you know your wife will be proud of you!) and so you say, "I'll do the best I can." But so far you don't have a real understanding of what is expected of you.

"You will need counselors," they say. "Suppose you think it over carefully, pray about it, try and get the best inspiration you can, and then let us know whom you want." You follow this direction, and the brethren agree with your choice. Soon you find yourself sustained by the quorum. Then you are set apart and given the keys of presidency.

Fortunately you have a good, energetic stake presidency. They call you in to meet with them and the members of the stake Melchizedek Priesthood committee at 7 a.m. on Sundays for several weeks. Together you go over the basic directions in the Melchizedek Priesthood *Handbook*, analyze the conditions of the quorum, and map out some general objectives. Also you get some good help out of the departments in the regular stake priesthood leadership meetings.

It is beginning to dawn on you that you have a big job, a lot bigger than you ever dreamed that morning when you promised to do your best. And although you have had some mighty good counsel and advice, you realize that you must step out now and really go to work.

You are not too concerned about the quorum meetings; your class instructor is able. You know you can have some socials, which those who are already active will enjoy; and your quorum projects somehow get done with a little push and effort.

But there is one big problem that worries you. You have been told over and over again that you must reactivate those in your quorum who are not doing anything in particular in the Church. Some of them smoke; many of them fail with their tithing; some are just too busy (they think) and have no interest in the Church. You know they need to be converted, but you wonder how you can reach them, since no one else seems to have done so in the past.

Then you remember what you were told at the last priesthood leadership meeting: "Priesthood reactivation is just a matter of good common sense, of good hard work, and of a reasonable amount of organizational ability. Remember, you have the keys of presidency. Use them. Go out and do the job."

Well, why not? What is there to do? And how shall it be done? After all, you do hold the keys of presidency, and those keys are the right to preside, to govern and control the manner in which others will use their priesthood! Perhaps the secret is to use a little *initiative* and apply the *general principles* to the *particular problems* confronting the first quorum of elders!

You turn to the Doctrine and Covenants and read: "For behold, *it is not meet that I should command in all things;* for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

"Verily I say, *men should be anxiously engaged in*



a good cause, and do many things of their own free will, and bring to pass much righteousness;

"For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

"But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned." (D & C 58:26-29.)

So, you decide to use the principles you have learned and apply the facts you have gathered to your particular situation and see how many of your inactive brethren you can reactivate. Your three standing committees are organized. The white cards are all completed. Now the committees must be used; the data must serve the purpose for which it was collected.

You sit down and make yourself a work sheet. After a little thought the following is born:

Work Sheet for Quorum Presidency
(Use for reactivation of one man only)

1. Name of man to be reached: _____
2. What the Fact Finding and Reporting Committee will do: _____
 Field of action decided _____ Date completed _____
3. What the Church Service Committee will do: _____
 Field of action decided _____ Date completed _____
4. What the Personal Welfare Committee will do: _____
 Field of action decided _____ Date completed _____

Results: _____

The essentials of this information should be transferred to the back of the white card.

You are gratified with the realization that you have done something on your own and that the general Church priesthood committee didn't have to figure out the details of your work; nor did the local stake officers.

Then you get to thinking about a possible work sheet that your standing committee could use to aid them in keeping the reactivation work rolling. A little thought and experimentation brings forth something along the following line:

Work Sheet for the Standing Committee
—Cross out two—
(1. Personal Welfare)
(2. Church Service)
(3. Fact Finding and Reporting)

1. Write here the names of quorum members you want to reach.

2. Write here which field of action you intend to use. (**Handbook** pp. 33-37.)

3. Detail the project which you expect to use in reaching the men named in No. 1.

4. Task committees appointed to do the job:

A. What to do: _____
Who to do it: _____
Dates Checked

B. What to do: _____
Who to do it: _____
Dates Checked

C. What to do: _____
Who to do it: _____
Dates Checked

D. What to do: _____
Who to do it: _____
Dates Checked

5. Will any of those listed in No. 1 work on the committees? Name them here:

6. Date when project starts: _____
7. Date for its completion: _____
8. Names of men listed in No. 1 who responded: _____
9. Names of those in No. 1 who did not respond: _____
10. Date Nos. 8 and 9 were entered on white card: _____

You soon discover that use of these forms pays off. They enable you and your committees to follow through on reactivation cases; they keep bringing your attention back to the basic principles which must be followed if inactive brethren regain the full fellowship and blessings of the priesthood.

Initiative has paid off!

Maybe priesthood reactivation is just a matter of common sense, hard work, and ordinary organizational ability, after all!

The Presiding Bishopric's Page







CULTIVATE APPETITE FOR THINGS SPIRITUAL

Inherent in man are three hungers: the physical, the intellectual, and the spiritual. The satisfying of these hungers is vital to his progress and happiness. Physical hunger exerts the most powerful influence of the three. It is marked by a strong craving for food. Intellectual hunger consists of mental longing for an increased knowledge and new experiences. Spiritual hunger is less vivid than the other two, but it is the most vital because it provides food for the soul. It is the yearning of the heart for closer communion with things heavenly. It is elevation of the mind to contemplate things which are pure and holy and to sense one's relationship to his maker.

Physical hunger is demanding. It is accompanied by keenness of pain until food is supplied. If nourishment is withheld long enough, death of the physical body ensues. Intellectual hunger is satisfied in seeing, hearing, feeling, reading, studying, and in gaining new experiences. If these opportunities are limited, we do not die, but we fail to progress rapidly in the acquisition of knowledge. Unlike bodily appetite, spiritual hunger does not have the power to cry out distressingly, but if suppressed too long it becomes silent and we are no longer conscious of the need and value of food for the inner man. Spiritual hunger is an appetite that has to be developed. It must be sustained regularly; otherwise, we suffer the loss of thirst for things spiritual. Loss of desire for this essential food ends in spiritual death.

One of the most abundant supplies of spiritual food is that which is made available to us at Sacrament meeting. Each blessing pronounced upon the sacred emblems concludes with the promise that if we always remember the Savior and keep the commandments which he has given us, we will always have his spirit to be with us. What more could we ask?

There should be no discrimination in satisfying these three hungers. Nourishment for the physical body keeps it alive; knowledge and experience satisfy the longing of the intellect; and adequate spiritual food sustains the spirit of man and keeps it from withering. We fall short of our potential blessings if all three of these hungers are not provided for.

HIGH MORALE IS FACTOR IN WARD TEACHING PROGRAM

Everyone benefits when he is a member of an organization where personal relationships are ideal. Proper morale promotes harmonious conditions. It eliminates friction and annoying differences. It is a necessity where success depends on group effort. There is unity of purpose when all members of an organization work together as one happy family. Satisfactory progress is seldom made without this type of teamwork.

Building morale should be an objective of all leaders in ward teaching. It motivates good relationships between members of the stake committee on ward teaching and members of ward committees. It insures co-operation from those who serve as ward teachers as well as those who supervise the program. It motivates voluntary response. It is a two-way street where everyone works together to reach the same goal.

The advantage of being a member of a ward teaching organization with high morale is more than just emotional pleasure. High morale stimulates planning and thinking on ways and means of improving the program. Where morale is high, members of the group are not self-satisfied. In this atmosphere leaders and ward teachers alike are inspired to do better.

Leaders in ward teaching should make a conscientious effort always to keep morale at a high level. It is one of the important elements of efficiency. It stimulates the growth of initiative and enterprise. It gives us new energy and increases our self-confidence. It insures greater loyalty because it makes each member feel he is a member of the team and that he is needed by the group.

AARONIC PRIESTHOOD MEMORIAL UNCOVERED ON TEMPLE SQUARE

The Aaronic Priesthood memorial which was to have been dedicated October 4, 1957, was uncovered by the Presiding Bishopric October 25, 1957. The monument stands to the north and east of the Tabernacle on Temple Square in Salt Lake City and faces the temple to the east.

The dedicatory services were indefinitely postponed by decision of the First Presidency because of the influenza epidemic. A new date for the dedication will be announced when plans have been completed.

The Presiding Bishopric felt that the memorial should no longer be veiled and that those visiting Temple Square should enjoy the privilege of viewing the monument commemorating the restoration of the Aaronic Priesthood by John the Baptist, May 15, 1829, when he conferred the Priesthood of Aaron upon Joseph Smith and Oliver Cowdery.

The Presiding Bishopric again express their appreciation to the more than 60,000 bearers of the Aaronic Priesthood whose voluntary contributions made possible the completion of the memorial without any appropriation from the general funds of the Church.

Plans are now going forward to erect a suitable marker near the place where, on the banks of the Susquehanna River in Pennsylvania, the Aaronic Priesthood was restored more than one hundred and twenty-eight years ago.



The Presiding Bishopric uncover the Aaronic Priesthood memorial on Temple Square in Salt Lake City. Left to right are Bishop Carl W. Buehner uncovering the monument; Presiding Bishop Joseph L. Wirthlin; Bishop Thorpe B. Isaacson. Avard Fairbanks, sculptor, is at right rear.

STUDY GUIDE FOR WARD TEACHERS

JANUARY 1958

Respect for Authority

One of the most fundamental principles of successful government, whether it be Church or civil, is respect for authority. It is necessary in any body in which people hope to live in peace and harmony. In civil government constituted authority is empowered to enforce respect for its officers and its laws. This policy is necessary for the good of society. Without it chaos would reign. Latter-day Saints are taught to respect civil authorities. The twelfth article of faith commits us definitely to such an attitude: "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law."

To Latter-day Saints respect for authority in Church government is no less important. Members of the Church recognize the authority of the Church as God's authority. The fact that it has been delegated to man in no way lessens the respect that is due those who hold it. Respect for those in positions of authority in the Church is not enforced; it is a voluntary matter. It is established and maintained through the spirit of obedience, education, understanding, and respect for the Lord's anointed. Veneration for authorities of the Church as vested in its general, stake, and ward leaders is one of the greatest factors in the Church's development, growth, and progress. If it were not forthcoming, disorder, lack of unity, and disintegration would result.

Respect for general and local officers of the Church is an indication of loyalty, of faith, and of devotion, and is a necessary attribute of conduct which is becoming of good members.

Children should be taught in the home and in Church organizations to respect those who are called to positions of leadership in the Church. If parents set the proper example, children will follow the pattern with little or no deviation.

INTRODUCTION OF STUDY GUIDE FOR FEBRUARY 1958

Search the Scriptures

Man cannot be saved in ignorance. It is important that we acquire knowledge of God's plans and purposes. The Savior during his ministry said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39.) *All Latter-day Saints should become familiar with the truths and doctrines contained in the Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price.*

Jesus Returns to Jerusalem

(*Continued*)

mouth will I judge thee, thou wicked servant," his master said. "Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?"

"And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

"For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him."

It is doubtful that the people understood the meaning of the story, but they could not have been unacquainted with the circumstances on which it was based. They all knew that some years earlier Archelaus went to Rome to be made ruler over Judea, and the Jews sent a delegation of fifty men to try to persuade Caesar Augustus not to make him king. Archelaus' magnificent palace was in Jericho, perhaps within the sight of the multitude.

Through this story the Lord tried to make his hearers understand that they were not to look for an immediate establishment of the kingdom as they viewed it, but that he, the nobleman who someday would be the king, would have to go away for a time, leaving the responsibilities of the kingdom in the hands of trusted servants. And when he returns, the unbelievers as well as his servants who have been unfaithful, will be justly punished. After the Lord had finished speaking he continued his way up the rocky trail on his way to Jerusalem.

Many faithful Jews had assembled themselves at the Holy City a week or more before the Passover to perform certain rites of purification to make themselves worthy to participate in the scheduled events of the holy week. The main topic of conversation among the people was Jesus. Would he dare appear in public at the feast? If he did, would the Jewish leaders carry out their threats to arrest him?

Meanwhile, others also were wondering about Jesus. Halfway around the world the people in the Western Hemisphere were awaiting the signs of the Lord's death which Samuel the Lamanite had predicted would announce the death of the Lord—three days of darkness, earthquakes, tempests, thunder, and lightning. Their reckoning showed that the thirty-three years had passed, "and there began to be great doubtings and disputations among the people, notwithstanding so many signs had been given."

Six days before the Passover, Jesus arrived at Bethany where lived his friends Mary, Martha, and Lazarus, whom he had raised from the dead. By this time word was abroad that Jesus was on his way to Jerusalem, and many people had come to Bethany, not only to see him but also to see Lazarus who had lain in the tomb for three days before he had been brought back to life.

In Lazarus there was living evidence of the power of the Savior, but rather than considering this as unmistakable evidence of his divinity, the chief priests plotted to kill Lazarus, since many believed in Jesus because of him.

The events of the last week Jesus spent as a mortal upon the earth are so numerous and important that volumes have been written about them. This period of time has become known as "the week of the atoning sacrifice." The first day of the week was Sunday. The probable date was April 2, A.D. 30.

This was the day chosen by the Lord to make his entry into Jerusalem. He must have left Bethany very early on this Sunday morning and, accompanied by his disciples and other followers, made his way to the Mount of Olives, just outside the Holy City. Calling two of his disciples to him he instructed them to go into a nearby village where they would find a young donkey upon which man had never ridden before. This young animal they were to bring back with them. If anyone asked them what they were doing, they were merely to say that the Lord had need of the animal, and they would not be detained.

On this animal, a lowly donkey, the Son of God, the Creator and Savior of the world, was to make his "triumphal entry" into the great city of Jerusalem, soon to face insult, arrest, persecution, trial, and death by crucifixion.

And so the Lord's disciples placed robes on the animal, and when Jesus had mounted, they started the descent from the Mount of Olives into the city. Great crowds had gathered along the way. They were joyful and jubilant at the sight of their king. So delighted and elated were they that they spread their garments along the road for the animal to walk on. Some cut branches from the trees and strewed them along the way. And as they entered the city, repeatedly there rose a glorious shout from the people: "Hosanna; Blessed is he that cometh in the name of the Lord:

"Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest."

Amid all the happiness, the shouting, and the rejoicing Jesus was sad. He knew that the people had misinterpreted the whole purpose of his mission upon the earth. In spite of all he had told them they did not believe he was going to his death. When the disciples "began to . . . praise God with a loud voice for the mighty works that they had seen;

"Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest," the Pharisees among the multitude asked the Lord to rebuke them. Answering, he said, "I tell you that, if these should hold their peace, the stones would immediately cry out." But looking upon Jerusalem he wept, and lamented:

"If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

"For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side.

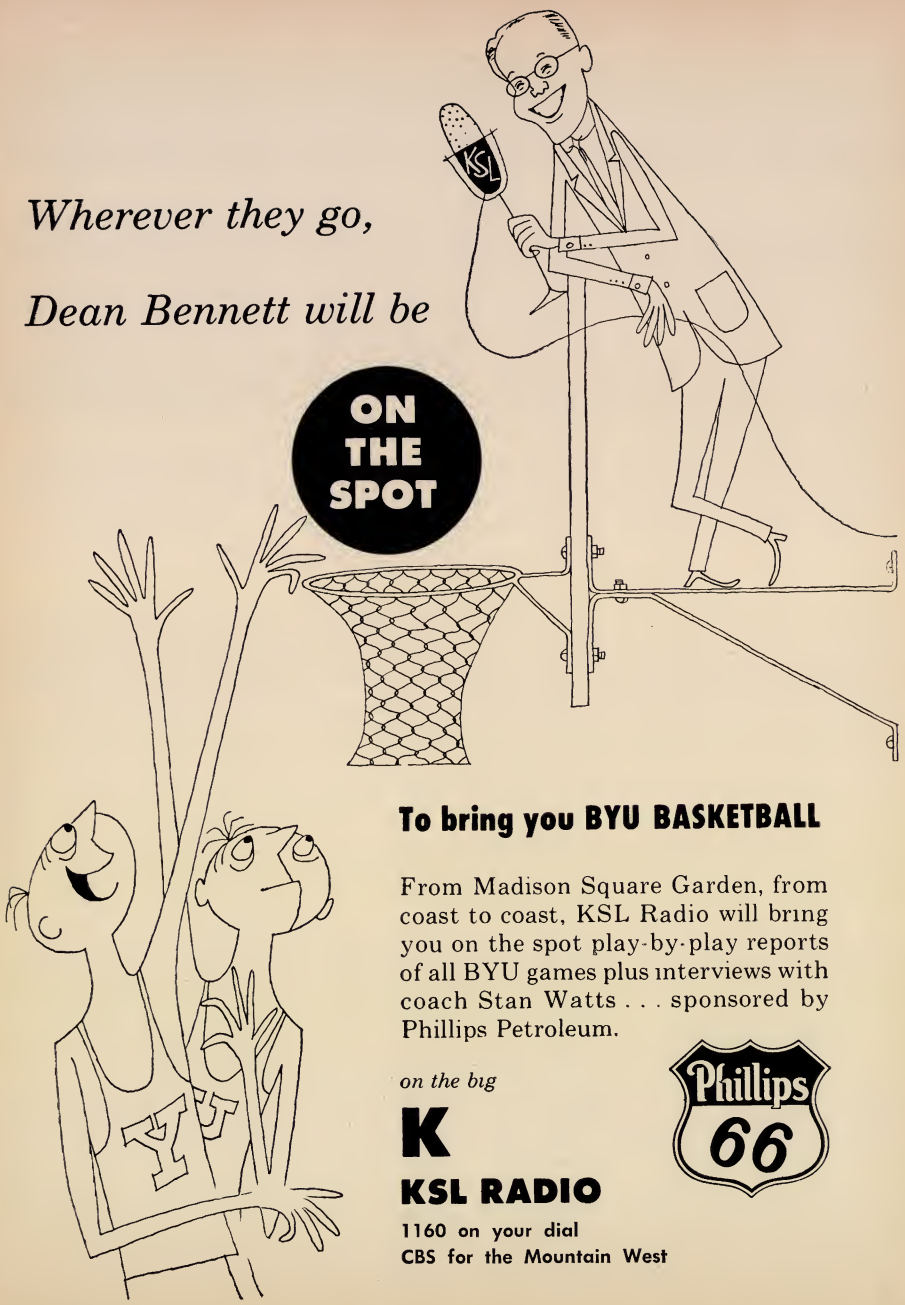
"And they shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

With his disciples, Jesus went through the streets of the city and entered the temple. We have no record of his doing any teaching this day, but he did spend the entire day in the city and his Father's House. When evening came, he returned to Bethany with the twelve.

Monday morning came and Jesus started again for Jerusalem. As he neared the city he became hungry. Seeing a fig tree along the way he

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hoped to get fruit from it, but was disappointed to find it barren. Looking at the tree he said, "No man eat fruit of thee hereafter for ever."

Later when they passed the tree the disciples noticed that it had withered. Calling attention to this fact Peter said to Jesus, "Master, behold, the tree which thou cursedst is withered away." Answering, Jesus said, "Have faith in God." He then made the incident the subject for a discourse on faith, saying that anyone who had enough faith could say unto a mountain, "Be thou removed, and be thou cast into the sea," and if his faith was strong enough, the mountain would, indeed, be moved.

"Therefore," he added, "I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

What a lesson to leave with his disciples! They were soon to face, in his death, a test which they must have great strength to withstand. The cursing of the tree was another evidence to them of the great power that Jesus possessed. He had healed all manner of sick; he had stilled the winds and calmed the waves; he had multiplied food and turned water into wine; he had brought the dead back to life. This latest incident demonstrated that he had also power to destroy, but this power he used on a barren and worthless tree.

Entering into Jerusalem Jesus went to the temple and seemingly spent the day there. Repeating his performance of three years earlier, he "overthrew the tables of the moneychangers, and the seats of them that sold doves,

"And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves."

Following this he healed the blind and the lame who were brought to him. Naturally, the chief priests and the Scribes who were watching his every move were angry when they saw him performing miracles in the temple and when the people called out to him, "Hosanna to the son of David," they said, "Hearest thou what these say?"

"Yea," Jesus answered them, "have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise?"

And so the second day of the week passed. In his Father's House he spent his time with the people teaching and healing. How the priests, Scribes and the Pharisees wanted to destroy him! But that time still had not come, and would not come until he voluntarily surrendered to them.

As night approached he again left the city to spend the dark hours in the vicinity of the Mount of Olives.

(To be continued)

■

Respect for Authority

(*Continued*)

can enter into.

". . . if a man be a teacher, and I vote that I will sustain him in his position, when he visits me in an official capacity, I will welcome him and treat him with consideration, kindness, and respect. If I need counsel, I will ask it at his hand, and I will do everything I can to sustain him. That would be proper and a principle of righteousness. . . . I would not say anything derogatory to his character." (John Taylor, *The Gospel Kingdom,* pp. 174-175.)

The rebellious among the Lord's people are to be pierced with much sorrow for the Lord has declared:

"And the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people;

"For they have strayed from mine ordinances, and have broken mine everlasting covenant;

"They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall." (D & C 1:14-16.)

Here is an important warning we should remember:

"Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them.

"But those who cry transgression do it because they are the servants of sin, and are the children of disobedience themselves.

"And those who swear falsely against my servants, that they might bring them into bondage and death—

"Wo unto them; because they have offended my little ones they shall be severed from the ordinances of mine house.

"Their basket shall not be full, their houses and their barns shall perish, and they themselves shall be despised by those that flattered them.

"They shall not have right to the priesthood, nor their posterity after them from generation to generation." (*Ibid.*, 121:16-21.)

And then this promise and further admonition from the Lord:

"And if my people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold verily I say unto you, they shall not be moved out of their place.

"But if they will not hearken to my voice, nor unto the voice of these men whom I have appointed, they shall not be blest, because they pollute mine holy grounds, and mine holy ordinances, and charters, and my holy words which I give unto them." (*Ibid.*, 124:45-46.)

God's house is a house of order where faithfulness is enjoyed and obedience required. God is not the author of confusion but of peace. As we respect our leaders and honor them in their callings, the Lord in turn will honor us and permit us to grow in the graces of the gospel and in the powers and functions of the priesthood which will obtain for us peace and happiness in our hearts and in our homes.

Respect for our leaders also builds in each of us increased faith and strong character values. We develop confidence, admiration, and love for those chosen to lead and guide us. True respect for them adds luster to authority, and gives strength, sustaining power, and encouragement to the work of the ministry.



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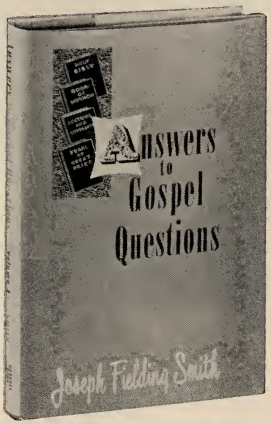


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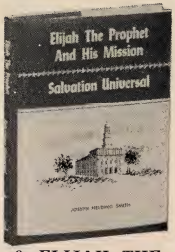
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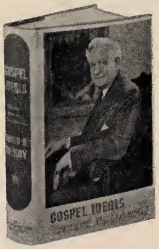
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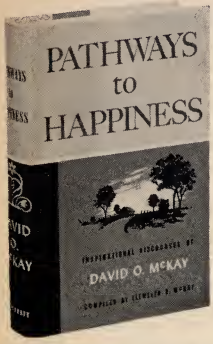
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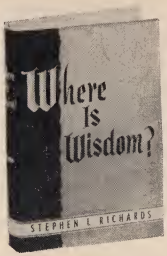
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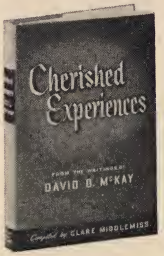
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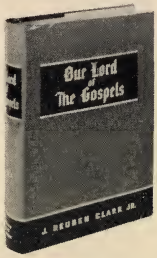
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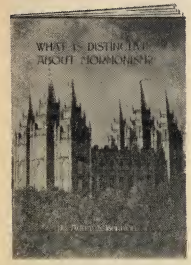
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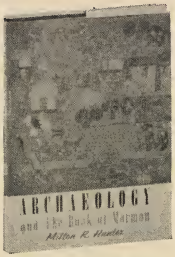


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To be a King

(*Continued*) The old man looked in surprise at the glowing face of Haran. "What miracle has been wrought in you?" he asked. "This is not the same man I saw last in the council chamber."

"Thank heaven it is not. That pitiable creature is dead and buried. But for your absence from Jericho, I should have come to you, as I went to all others who were present on that shameful occasion, and declared my intention of following the Master."

"I rejoice in your courage, my dear friend. But I see that David is consumed with curiosity to learn what I have accomplished."

"Truly, I am anxious."

"Then dismiss your fears."

"You mean to tell me that the threatened danger to the Master is passed?"

"That is too much to say. I cannot promise that your friend is permanently beyond peril. This Jesus speaks what is in his heart, a habit I have noticed in the records of all prophets, and ofttimes his words are so irritating to a certain class that continued safety can never be guaranteed him; but I have assurance that temporarily at least he will not be molested."

"I appreciate your kindness."

"Did you ever see the Nazarene?" asked Ruth.

"Yes, many times."

"What impression did he make upon you?"

"I was greatly amused at some of his sayings."

"Is he then so witty?"

"Not witty, though he could be that or anything else he desired, but he certainly is pungent at times."

"Tell us about him," demanded Ruth, "without making us draw every word from you. I am as eager to hear your opinion as the others are."

(*To be continued*)

The Scriptural Formula

(*Continued*) *had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:*

But he, whom God raised again, saw no corruption. (*Ibid.*, 13:32-37.)

By revelation, Philip interpreted Isaiah to "a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethopians."

And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him,

The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth.

In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. (*Ibid.*, 8:30-35.)

Some four hundred years had elapsed between the Old and New Testament prophets. During that time, scriptures once clear had become ambiguous. Scholars had taken the helm, and the prophets had disappeared.

If four hundred years so obscured the Old Testament that its readers could not even recognize the Christ of whom it prophesied, what will 1900 years have done to the New Testament?

If prophets were necessary to clarify the Old Testament during Christ's first advent, should they not also be necessary to clarify both the Old and the New Testaments before Christ's second advent? Have the scriptures since Christ's birth become less subject to confusion than they were before? The confusion of Christendom denies it.

Of course, it is almost axiomatic with any generation that prophets are creatures of the past. God has spoken in the past, but he cannot speak today. The miracle of divine intervention becomes acceptable only as it becomes remote.

In each generation, only the most open-minded have unfettered themselves from such prejudice long enough to make a simple inquiry: Are there prophets today—or do any men claim such a calling?

Since the Church of Jesus Christ of Latter-day Saints does profess to have prophets, the search for scriptural enlightenment might logically commence there. For a start, it should be sufficient to learn that one Church applies the same rule to scriptural understanding that Christ's Church did originally.

The seeker can commence with an examination of Joseph Smith, the first Prophet of the restoration, through whom the Church originated. Joseph Smith maintained, for example, that only by an explanation from God, himself, could one expect to unravel the mystery and symbolism of the book of Revelation.

What, for instance, is the meaning of the sea of glass referred to in Revelation 4:6? It was revealed to Joseph Smith that: *It is the earth, in its sanctified, immortal, and eternal state.*

What was the significance of the little book eaten by John, recorded in Revelation 10? The explanation: *We are to understand that it was a mission, and an ordinance, for him to gather the tribes of Israel; behold, this is Elias, who, as it is written, must come and restore all things.*

Regarding the two witnesses mentioned in Revelation 11, it was said: *They are two prophets that are to be raised up to the Jewish nation in the last days, at the time of the restoration, and to prophesy to the Jews after they are gathered and have built the city of Jerusalem in the land of their fathers.* (D & C 77:1, 14, 15.)

Significantly, both the approach and the answers to such mystifying scriptural queries were spontaneous and positive—totally unlike the scholar's careful plodding through commentaries and ancient languages.

Scholars have long debated the meaning of Peter's statement that Christ, following his crucifixion, ". . . went and preached unto the spirits in prison." (I Peter 3:19.) His declaration in this connection: *For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh but live according to God in the spirit,* has caused endless confusion. (*Ibid.*, 4:6.)

Joseph claimed an answer from God: Those having no chance to ac-

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cept Christ's gospel during mortal life will be given a chance after they have died.

Joseph F. Smith, a more recent Latter-day Saint prophet, shed further light on the subject, proclaiming that Christ had not only visited spirits in the hereafter but also established a missionary system among them, similar to the one he had organized on earth.

Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? (I Cor. 15:29.) This question posed by Paul to the Corinthians must have been clear enough when it was issued, yet ministers today discreetly shy away from it.

Again, Joseph Smith claimed a revealed answer: Living proxies can be baptized for those who accept Christ's gospel in the spirit world.

The answers are logical and bear tremendous impact. They afford insight into God's personality, lend vast scope to his purposes. Still, the scholars, ruminating throughout the centuries, never derived them.

It is with the Church of Jesus Christ of Latter-day Saints, then, that one may begin his search for scriptural understanding. Men dig first where the gold is reputed to lie. The ore is assayed later.

Those who have carefully "assayed" the Church and validated its claims can examine the scriptures under the bright light of revelation. *For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.* (II Peter 1:21.)

Those who ignore this formula to scriptural understanding must be content to ever wander a labyrinth of confusion and conjecture, relying upon the wisdom of men to make plain the words of God.

■

No Room at the Inn

(*Continued*)

was appalling. A blind man in beggar's garb stood in the doorway.

"Ah, kind sir," said the beggar, "I have no money for lodging since all I possess I must pay as tax. My bones are weary; the heat of the day, the cold of the night, and the long distance are great for the poor and the blind. Please give me of your alms." The beggar held out both hands.

Raham stood speechless. I am a businessman, he thought. I cannot afford to shelter nonpaying guests, much less lower the inn's standards with blind beggars. He lifted his arm to shoo the beggar from the door when Sarid stepped forward.

"Let him stay, Raham. He needs rest and food. There is the small room under the stairway which I have prepared." Then turning to the beggar she said: "Take my arm. I shall lead you to the table where a bowl of steaming broth and fresh mealcakes await you. Then there are warm water and towels, and a bed with clean linen for you."

The beggar stood speechless and allowed tears of gratitude to surge from his sightless eyes. He permitted Sarid to lead him to the table where he devoured the hot soup hungrily.

A second tap sounded on the inn's old creaking door, and three travelers entered, each in different stages of palsy. Raham, seeing their floundering, thought: Perhaps it is only drink which these sad characters seek. I shall treat them kindly and hope they will travel farther while day is still light.

"Please, kind innkeeper of Bethlehem," one of the three said, "we can pay but a mite. My friends are in need of rest; their suffering is great. We seek only the barest of comfort and the meagerest of refreshments."

"Our inn is reserved for the guards of Caesar," Raham replied.

Sarid came hurriedly to his elbow and whispered, "Let them stay; just off the kitchen there is a room I have prepared." Turning to the palsied, she said, "Come, rest on the lounges, and I shall bring you warm food."

Raham shuddered as he saw the three afflicted travelers stretched out on the lounges which Sarid had covered with her most beautiful robes. He suddenly remembered the kine which had that morning presented him with twin calves and went at once to the stable.

When Raham again entered the inn, Sarid was washing the feet of the palsied travelers. Surely this was righteous indignation which surged through his veins at the sight of her there on bended knee before them! Raham called her to him.

"Sarid, thou hast worked hard all day, cleaning and slaving to prepare the inn. Please, I beg of thee, save thy strength. These diseased persons, little better than beggars, expect no such privileges, merely board and lodging."

"You are right, Raham, and yet these poor paralyzed creatures need care. Such gratitude I have never seen expressed in faces of royalty."

The hinges of the old walnut door creaked and blended their groaning with that of crying children as a woman clothed in black entered with a baby in her arms and five small children following.

"There, there, child," the mother comforted, patting the baby. Turning to Raham she said, "Please, Innkeeper, I seek lodging for my little ones; they are hungry and tired. I have money to pay if thy rates are moderate."

Raham looked at the mother, her dark hair plaited in thick braids that wound about her head. Her eyes were tired and lifeless, her clothing bespoke a late sorrow. I shall feed them, Raham said to himself, and then perhaps it will be easier to tell them that the inn is reserved and they must go on their way. Too many crying children are not an asset to an inn.

"We have broth and mealcakes ready for all of you." Raham smiled hospitably.

Sarid brought mealcakes and a large bowl of broth for each child while Raham took the wooden bucket and drew fresh cool water from the well between the inn and the stable. He was about to tell the young family the inn was reserved when Sarid spoke.

"Raham, would you mind if I gave our chamber to this little family? It is large and airy, and there is room for several mats on the floor for the children. It is at the rear of the inn where the noise of the latecomers will not disturb them."

"Little chance will I have for sleep with the legionnaires rioting," said Raham. "But, Sarid, I had hoped there would be rest for you later."

"These travelers need rest far more than I, Raham." Turning, Sarid took the baby from the tired mother's arms and leading her and the five little ones, climbed the stairs to the chamber overlooking the stable. The children responded to her kindness

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and talked freely; even the mother's tongue was loosened with Sarid's helpfulness.

"You are no doubt wondering why a mother and children travel alone. My children's father died a few days ago on the road. The vast amount of taxation and dragging the children from their homes bore heavily upon him until he gave up the ghost. Now I am a lone woman in a strange country." Tears which had been held back so long flowed freely. Sarid took a clean square of her dirndl and carefully wiped the widow's tears.

"Tarry with us while you are in the city of David," Sarid said. "As long as you are here, this room is for you and your little ones. Now get some needed sleep while the inn is yet quiet. Already I see thy little ones have dropped off to dreaming." Sarid gave a comforting pat on the widow's shoulder and closed the door quietly, going below to tell Raham the name of each little child.

Night closed in over Bethlehem. The sky which had been bright blue during the day changed its cloak for a deeper shade. The stars came out, each one taking its appointed place. Still the travelers thronged the roads leading to the city of David. Many stopped at the inn of Raham seeking shelter and food. To each was given warm, rich broth and fresh mealcakes from Sarid's hands. To each Sarid gave an alcove or a hallway which she had prepared with mats for the comfort of the weary travelers of Israel.

Then as though a cyclone had come upon the inn the legionnaires of Caesar broke through the gates and entered the inn. Each wore a costly, bright uniform of the Roman Empire and swaggered about with sword on hip and medals on chest. With the air of invaders they set themselves down at the tables, pushing and shoving, shouting and quipping.

Watching them, Sarid suddenly felt the fatigue of the day settle in her every muscle. Together she and Raham passed large bowls of broth and mealcakes to the uniformed centurions, but their appetites, whetted for strong drink, pushed the humble food aside, spilling and spoiling it, while they lifted bottles of wine and flasks of liquor to their lips. The air was suddenly foul with their coarse language.

"This is no place for you, Sarid. Why did I let you talk me into letting our chamber go to travelers? Now there is no place for you to lay your head." Raham spoke softly, lest the legionnaires hear.

"Raham, I was out feeding the lambs and tossing crumbs to the pigeons. The stable is beautiful and so quiet. Noise and foul language do not penetrate. I shall go there to a bed which I have prepared. When the legionnaires are in bed, you also can seek rest in the stable."

"Ah, it would be well to be out of the loudness of it all, Sarid. Look at the floor which you worked so hard to clean; now it is red with wine and refuse from the streets. 'Tis a bad life, the life of an innkeeper's wife."

A gentle yet firm knock sounded on the massive door. "Raham, someone knocks at this late hour." Sarid said, "Yet your sign that we are full has been out long."

The door was pushed open, and a young man with soft, dark beard and dressed in homespun stood before the innkeeper and his wife. Sarid had never seen eyes such as his. They were beautiful, yes, and loving and wise, and worried. But Sarid saw a sort of holiness in those dark brown eyes, and when the man spoke, his voice carried a reverent tone.

"I saw thy sign, sir, but my wife is ill; her time is spent; she is in need of shelter. We come from Nazareth. I cannot take her one step farther." The young traveler looked from Raham to Sarid. "She is in need of friendly hands to aid her."

"I am deeply sorry." Raham spoke with sincere regret. "Already my wife has given her own bed to travelers. As you can see our inn is filled with Roman guards. Perhaps farther on. . . ."

The Nazarene did not answer. He stood with shoulders slightly drooped. A look of concern masked his face as he again glanced at his wife waiting in the glow of the opened door. Sarid's eyes bypassed the Nazarene and rested on the young woman mounted on the donkey. Her face was wreathed in pain, yet had a tenderness resembling the glow of a lighted candle. These people, Sarid thought, would welcome the barest of shelter and warmth.

"Oh, traveler from far-off Nazareth, it is true we have not even a closet to offer thee, but our stable is warm. Why only this day we placed fresh straw on the floor, and the manger is wide and restful." Sarid took a lighted lantern from the table where the Roman soldiers still sat drinking. As the lamp was moved, the raucous laughter ceased. Sarid's heart stopped. Was the legionnaire going to reprimand her for this offense? Then as though he had been smitten, his head dropped over in a stupor of drunkenness.

"Come, follow me." Sarid, sure of foot with lighted lantern, led the way to the rear of the inn. The young Nazarene leading the donkey guided its precious burden to the entrance of the stable.

"Be of good cheer." Sarid spoke softly, almost reverently. "Here are rest and comfort for you." She gave them of her courage and strength, in this their hour of need. Trip after trip Sarid made from the inn to the stable, bringing basins of warm water, comforters, and swaddling clothes.

Much later, weary with the long day and the busy night, Sarid wrapped the newly born infant in clothing she had hoped one day to place on a child of her own. With comforting hands she spooned warm broth to the tired mother's lips, as the words of the Prophet Isaiah coursed through her mind.

Then it was that the mother uttered those selfsame words: "Unto us a child is born, unto us a son is given: and his name shall be called the Prince of Peace." The mother's soft warm hand found its way from under the warm comforter and rested on Sarid's shoulder. "You knew not, yet you took us in; blessed art thou, Sarid, thou beloved wife of Raham."

"Beloved wife," Mary had said. Sarid felt warm tears coursing down her cheeks. She dropped on her knees by the manger bed.

Then Sarid heard a small but penetrating voice, "This night, Sarid, even the hosts of heaven call thee beloved, and from this night forward, in Bethlehem, and even throughout all Israel, yea, throughout all the world, thy humble stable shall be known in holy writ."

Sarid looked up from her place on bended knee by the manger bed. The lamp hanging from the beam

became as though blotted out, with its need completed. A wonderful, heavenly light brightened every corner of the stable. Sarid looked out the window to see the source of the brilliance.

There was a star, a star so large and beautiful and bright that its points seemed almost to touch the stable roof.

"I must tell Raham of this star and this Prince Child in our manger." Sarid slipped quietly to the door of the stable, then stopped short, for the sight before her eyes was astonishing. There at the entrance to the stable was Raham on bended knee, a love of all fellow men on his countenance.

Beside Raham, each in the attitude of prayer, were the widow and her children, a light of joy replacing the sorrow that had been in their eyes.

Kneeling in the same circle of worship, Sarid saw three others. Yesterday their bodies were mangled with the dread palsy, now they were straight and strong. Thankfulness shown from these three faces.

Sarid saw still another in the circle on bended knee—the man, once only a blind beggar whom she had befriended. His eyes were alight with restored vision, and they were raised to the beauty of the star above.

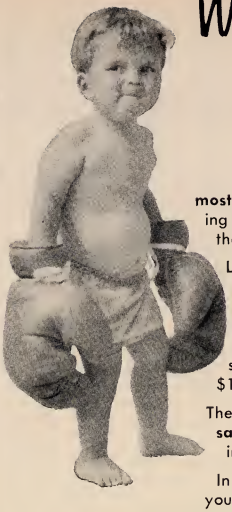
Sarid looked from one to another in the circle, then she spoke softly, "Others will come here to join the circle of worshipers. Humble shepherds, and even the wise ones of the world will come here to behold the Prince of Peace."

-

PROPHECY

by Eunice J. Miles

At times
We question how
A human soul can write
Prophetic poetry in power
And truth.
And yet
The prophet's pen
Can trace eternal words
That send a living message down
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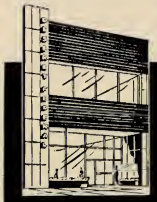
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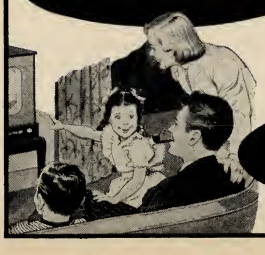


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"Eye Hath Not Seen"

(*Continued*) *the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God.* (Moroni 7:16.)

That is the first safeguard you may have. If you live true to the spirit, you will know with a certainty whether a thing is of God or whether it is of evil. There will be a warning and a preparation to withstand, if you will only give heed to the enlightenment of that spirit of intelligence.

The next blessing that came to you when you were a babe, probably within a month after your birth, was to be taken to the fast meeting in the ward where your parents lived, and your father or others holding the Holy Priesthood took you in their arms. They gave you a blessing, a father's blessing. In that blessing perhaps there were words something like these used:

You are blessed to receive strength and vitality in body and in mind. You are blessed to have wise and prudent guidance and a desire to advance and grow in the kingdom.

As you grew older, at the age of eight years, when you were judged to have come to the age of accountability or at the time of your conversion and baptism into the Church, you were given the opportunity of being baptized of water, and following that, a baptism of spirit by the laying on of hands. By this experience three things happened to you: First, you had a reclamation from the darkness or the first death which had been suffered by all the children of Adam and Eve since the time of the fall. By that process you gained entrance into the kingdom of God and the initiatory steps necessary for entrance into the celestial kingdom, on condition that you would keep yourself a fit temple in which the Holy Ghost could dwell. You were given also the right to receive the gift of the Holy Ghost, one of the Godhead, a companionship which you could enjoy and which would give you special gifts and special endowments of power as you lived and cultivated your worthiness to receive its holy promptings.

Perhaps the next thing, when you grew a little older, if you had listened to counsel, and your parents had likewise followed wise counsel, you were taken to a patriarch in the Church, and there you were given a patriarchal blessing. Elder Karl G. Maeser spoke of patriarchal blessings as "paragraphs from the book of your possibilities." If you read that patriarchal blessing now, you will see what the spirit of prophecy has held up to you as what you can become, better tomorrow than you have been today. Read it again and again and see held out to you glorious promises, if you will only be true.

Maybe you have neglected something you could have had, which I fear in this day you put aside as not too important, and that is the blessing from your own father.

At some of the times when you were faced with some of life's greatest challenges, did you ask your father to give you a father's blessing? One of the sweetest experiences of my life came to me when my own oldest daughter came to my office and asked if I didn't have a father's blessing to give her. If you haven't done so, go back to your father next time when you go on your vacation; ask him to give you a father's blessing.

Other gifts and blessings have been vouchsafed to you if you have been willing to accept responsibility in the Church. We have a process we call setting apart; that is, the commission of certain gifts and endowments of power and the right to enjoy inspiration when we are ordained to the priesthood or set apart for an auxiliary office or set apart to go on a mission. The significance of those blessings is indicated in what the Lord said to Edward Partridge when he was about to have conferred upon him the Holy Ghost.

And I will lay my hand upon you by the hand of my servant Sidney Rigdon, and you shall receive . . . the Holy Ghost. . . . (D & C 36:2.)

The next thing you must do if you want to be safe, is to keep active in the Church. Seek for positions where you can have, by the setting apart of those who preside over you, the endowment of special gifts that will help to keep you strong in the faith.

The only place on earth where you can receive the fulness of the blessings of the priesthood is in the holy temple. Here is the only place where through holy ordinances you and your companion can receive that which will qualify you for an exaltation in the celestial kingdom.

Now may I look on the negative side of this question for just a moment? May I call five great prophets of the Book of Mormon to witness to one of the greatest tragic experiences that can come to individuals—to have the Lord withdraw his Spirit from you? And when he speaks of his Spirit, it isn't the Holy Ghost, because many of these spoken of by the prophets had not received the gift of the Holy Ghost. This Spirit about which I am to read from the prophets has reference to the light of Christ I previously explained. This, when withdrawn, will make it difficult for you to pray, difficult for you to have direction and guidance, difficult for you to withstand evil. Let me read from some of these witnesses. From the Prophet Nephi,

For the Spirit of the Lord will not always strive with man. And when the Spirit ceaseth to strive with man then cometh speedy destruction, and this grieveth the soul. (2 Nephi 26:11.)

Alma the prophet made this comment:

And thus we can plainly discern, that after a people have been once enlightened by the Spirit of God, and have had great knowledge of things pertaining to righteousness, and then have fallen away into sin and transgression, they become more hardened, and thus their state becomes worse than though they had never known these things. (Alma 24:30.)

I hope you haven't come to that state, but if you are not careful and this experience is repeated again, with each repetition there comes a diminishing of that spirit until you, like they, will have lost not only the power of the Holy Ghost but also the light of the Christ, or the light of intelligence.

From the book of Helaman:

. . . Because of the hardness of the hearts of the people of the Nephites, except they repent, I will take away my word from them, and I will withdraw my Spirit from them, and I will suffer them no longer, and I will turn the hearts of their brethren against them. (Hel. 13:8.)

From the Prophet Mormon:

For behold, the Spirit of the Lord hath already ceased to strive with their fathers; and they are without Christ and God in the world; and they are driven about as chaff before the wind. (Mormon 5:16.)

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And finally from the brother of Jared:

And the brother of Jared repented of the evil which he had done, and did call upon the name of the Lord for his brethren who were with him. And the Lord said unto him: I will forgive thee and thy brethren of their sins; but thou shalt not sin any more, for ye shall remember that my Spirit will not always strive with man; wherefore, if ye will sin until ye are fully ripe ye shall be cut off from the presence of the Lord. . . . (Ether 2:15.)

This, as you now see, means the withdrawing of that vital light which all could have enjoyed if they would have kept the commandments.

Now, may I take another example to impress how much farther one may go. Recently there came to my office a man who a few years ago was excommunicated from the Church because of a very serious transgression. After these years of sad, humiliating, tragic experience, he is wondering how he can find his way back into the Church. Well, you might ask me, "Why should he have been excommunicated?" The more we give to a person in this Church, the more the Lord expects of him. We wouldn't baptize a person unless we are assured that he is repentant of his sins. We wouldn't think of conferring the Holy Ghost upon him unless we felt that he was prepared to receive it. We wouldn't give to him the Holy Priesthood, which would only be a burden he is not prepared to carry, unless we thought he was worthy of it. And so it is when one has sinned so seriously that to hold further membership or to hold the Holy Priesthood would be as a stumbling block and a burden rather than a blessing; in the wisdom of the Lord, these privileges are taken from him that he might be ground as "clay in the hands of the potter," again tried and tested until after that testing he is worthy again to receive these holy blessings.

This man had been excommunicated. He was sitting in a stake conference a few weeks ago. One of the General Authorities was there and was talking about some of these matters. The General Authority said, "One of the most terrible things that you can experience is to lose the Spirit of the Lord." This excommunicant sat there and said to himself, "How does he know, unless he has sinned as I have? How does a General Authority know?" Well, he reasoned it in his mind, maybe vicariously one in his position can know and maybe he has had experiences with those who have lost the Spirit, so that he knows. With these things on his mind, the excommunicated brother went home and began to write, and he put in my hands the results of his thinking. This article is one of the saddest things that I have read in a long time. This man had been a teacher. He said:

"While I was enjoying the Spirit of the Holy Ghost, I could read the scriptures and the unfoldment of the truths would come before me, and I was thrilled. That power is gone today. That day I heard that terrible word in the high council trial, 'You are hereby excommunicated,' it was as though a pall of darkness fell, and now instead of light, there is doubt and wavering in my faith. I am wandering and I am struggling without that light. In prayer I used to be able to kneel down and get a tremendous lift from my prayer. Even while I was sinning, even up to the point of my excommunication, I got some comfort from it, but now it is as though a dome of steel is over my head, and I seem not to be able to pray. The spirit that leads to the presence of our Father has been lost.

"I used to enjoy performing the ordinances of the Church, especially in behalf of my own children, to bless them, to baptize them, to confirm them, to ordain them to the priesthood, and now to have to stand by while some other takes my place, has been one of the saddest experiences that has come to me. And going to the temple—of course, I have been refused that privilege today. I no longer can go there and enjoy that sweet peace. I stand as though I had never been within those sacred walls. I go to Sacrament meeting; I can't partake of the Sacrament. I can't even pay my tithing, which I realize was a great blessing to me. I have lost the respect of my family. My children, a son now grown, tolerate me, but I know that deep in their hearts there is a shame because they bear the name of a father who hasn't lived worthily.

"But the most serious of all my reflections has come when I have contemplated death. Years ago I

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used to think of death as an entrance into a greater life . . . into the presence of the Lord. Now when I think about it, I have a feeling of horror, and for the first time I know what the scripture means when it says:

And it shall come to pass that those that die in me shall not taste of death, for it shall be sweet unto them;

And they that die not in me, wo unto them, for their death is bitter. (D & C 42:46-47.)

"I had heard the warnings of these and other unpleasant conditions that would result when the Spirit of the Lord was withdrawn because of transgression. The warnings have been given many times by the General Authorities as they come to our meetings to counsel us. How often I failed to heed their warning! How often I have asked myself, probably unconsciously, if they really knew what they were talking about! Now I am being taught the correctness of their words by the most costly of all teachers, experience. I know now that their warnings were inspired. I know now that the conditions they said would follow in the darkness that comes with the loss of the spirit to transgression, were as sure to follow as the night follows the day. I add my warning as one who is being taught by sorrowful costly experience, to that of the leaders, and give testimony that they know whereof they speak. It is given in hope that someone will be moved to heed the counsel of these wise men before he too has regrets that cannot be overcome and sorrows that cannot be assuaged."

Dear girl, be thankful to God that you haven't yet sinned to a point where you have been excommunicated from the Church; but if this continues and you do not repent, then perhaps that terrible fate will also have to be yours in order that you too can be ground and refined, until as clay in the hands of the potter, you are again judged to be worthy to receive your blessings.

As you walk the halls of our meeting place, you look at those placards that we are now sending out all over the Church for youth to read and by which to be guided. We are giving you to carry with you and to memorize one of these cards with a caption which says, "Be honest with yourself." "Health and happiness and success are what our Father in heaven wants for us, and that is why he has given us commandments to keep, and not for any other reason. Health and happiness and success are what our parents want for us, and that is why they give us counsel and commandments, and not for any other reason. We have one mind and one memory, and it deserves to be clear and clean. We have one earthly body which must last for a lifetime. Our Maker planned it that way. He knows what is good for us. He knows what will give us health and happiness and success and peace inside ourselves. That is why he told us how to live, and that is why he has told us how to leave some things alone."

Oh, my dear girl, read that placard. Look at those pictures. Be impressed with what we are trying to say to you. "Be honest with yourself. Be smart. Be clean. Be virtuous. Be healthy. Be happy."

■

"Faith is an eternal principle; belief is an admission of the fact. Faith, to us, is the gift of God; belief is inherent in the children of men, and is the foundation for the reception of faith."

—Brigham Young

■

Yesterday, as a child, your medicine had to be sugar-coated. You are not a child any longer: you are a grownup, and you have to take your medicine straight and without any sugar-coating from here on.

Let us all turn to the Bible along with this girl, and read something in the book of Psalms. Will you memorize this and let it be in your minds constantly? Here is the prayer of one who had sinned seriously and knew whereof he spoke. Listen now, and memorize it:

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.

The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.

More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

Moreover by them is thy servant warned: and in keeping of them there is great reward.

Who can understand his errors? cleanse thou me from secret faults.

Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright and I shall be innocent from the great transgression.

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer. (Psalm 19:7-14.)

Dear girl, if you will memorize that and let that be the prayer of your heart, we will pray for you; we'll uphold you; we'll sustain you; and God in heaven, who will hear your piteous cry of anguish in the hours of your repentance, will wash clean your sins in the atoning blood of the Lord and Savior of the world.

God grant to all of us and to all the youth of Zion the answer to the query of this beautiful girl: How can I gain the vital strength necessary to resist temptation? Yes, it is from spiritual experiences such as these that youth may gain the spirit power, the heart power necessary to withstand temptation. And if little troubles come, bitterness overtakes you, differences arise in your homes (you young married couples who are here today struggling with life's problems), if you will only go to the places where the Lord is pouring out his Spirit and will receive the strength necessary to make you love instead of hate, then you have learned a lesson early in your life that perhaps will forestall the future's saddest years.

Oh, youth of Zion, the noblest of young manhood and young womanhood who walk the earth today, I beseech you, be loyal to the royal within you, as children of the Saints of the Most High God, for I bear you my solemn testimony that these are the blessings of which the Prophet Isaiah spoke, and of which the Apostle Paul spoke when he said,

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. (I Cor. 2:9.)



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PRAYER FOR BANGING DOORS

by Jane Merchant

I heard them bang the door of our new home
With eager haste, while rushing in to tell
Some happy schoolday news, and paused to pray
As women will, in secret, "Let us dwell
So lovingly that doors are banged for joy
Alone. I would not have my children mouse—
Demure, too prim to make a noise—*but let*
No door be banged in anger in this house."

Operation Andrew

(*Continued*) us some valuable lessons. When they find someone in trouble, they don't just invite him to come to church, nor do they merely write him a postcard or say a prayer in his behalf. They go in person, and they go now, and they go charged with a helpful purpose, and they go with a program. And when they get there, they don't talk about the weather or the election, and they don't talk in a disinterested, halfhearted, unfriendly way. And they don't quit until they get their job done, and then they come back again and again until the sheep is back on his feet.

Someone was telling of the period when he was courting his wife. His friend said, "Why didn't you just call on her once?" Alcoholics Anonymous and those doing their courting have found that success is accumulative. Each time you put a little more fuel on the fire, you raise the general level of accomplishment.

An effective contact with another personality is not only one of the most stimulating experiences, it is also one of the most pleasant. "Isolation" or "banishment" from our kind is the greatest punishment. The shipwrecked Enoch Arden was forced to live by himself for a long period. Tennyson said, "He had no want for sustenance." He could satisfy every important material need. But Tennyson said, "What he fain would see he could not see: a kindly human face or ever hear a kindly human voice."

Many have made shipwreck of their faith and live in spiritual isolation. Their need for warm, friendly, spiritual stimulation is as great as that of Enoch Arden or any alcoholic. Here is our great opportunity. But as Nero fiddled while Rome burned, and the soldiers diced while Jesus died, so we sometimes absent ourselves while our brothers and sisters lose the celestial kingdom.

Wherever a great man goes, this "spiritual fall-out" makes other men better. In the late fall I walked by a dry alfalfa field. The irrigation water had been carried by means of a ditch past the dry alfalfa to nourish more valuable crops. But in two or three places the water had broken over the bank and run down into the dry field. Wherever these "fingers of moisture" had reached out into the alfalfa, the crop could be seen standing eight or ten inches higher than that which had received no water. It is the same wherever a good man goes.

As an example, I know an Aaronic Priesthood adviser with nineteen deacons, every single one of whom has qualified for an individual award in each of the past three years. Last year the adviser made 268 personal visits to these boys in their homes to talk interestingly to them and their parents about their eternal salvation. Like Andrew, he was bringing them to Jesus.

It may be argued that this "personal work" takes time. But is there a better way? If our work is worth doing, it is worth doing right. And this is the only way to give to each the exact help that fits his need.

If a doctor has a dozen patients, he gives each one a separate diagnosis and treatment. He does not make a mass prescription for broken legs, ruptured appendix, and weak hearts. A good doctor meets his patient on an individual, face-to-face basis, and often. He knows he can't always do a very good job through the mail or over the telephone or by mental telepathy. Neither does he merely say a prayer for the one in trouble. Rather, he puts on his trousers and goes in person. So it should be with us.

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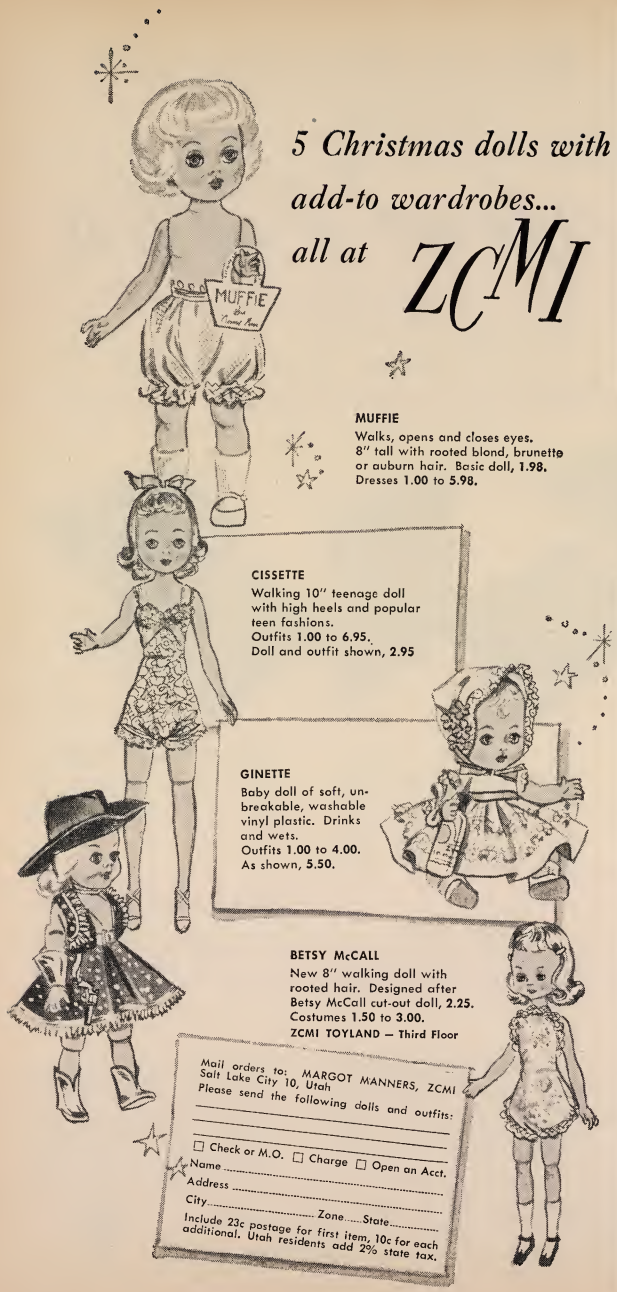
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come home and not be greatly affected. But a personal, individual, professional interest, tailor-made to fit each particular situation, will solve almost every problem. This is especially true if the solution is transmitted through an understanding, friendly, radioactive personality. The influence thus produced is too powerful to be resisted. And when this radio beam is directed toward getting men and women into the celestial kingdom, it can become the most productive force known in the world. Salvation itself is an individual matter and can best be handled on an individual basis.

A great mission president once said that if you have a bucket of milk to be put into twelve milk bottles, the best way to proceed is not to throw the bucket at the bottles; rather, each bottle should be given individual attention. And that is the best way to solve problems and develop spirituality in the lives of people. Then treatment can be given as it is needed, where it is needed, when it is needed, and in the right amounts. There would be many thousands more members of the Church get into the celestial kingdom if we could just get this parable of the lost sheep under our belts and learn to do it well.

Not only should the message be interesting, but so also should the messenger be. The highest function of a teacher may not always be to impart knowledge. It may sometimes be to promote friendship, produce confidence, make situations pleasant, and give a general uplift. Very little learning takes place until the student and the teacher reach common ground, where a desire to learn is present. It should not be forgotten that the visit should always be made in the personal, individual interest of the one being visited. If he has a grievance, help him to unload it. If he has something that is bothering him, help him to get it out of his system.

A good psychiatrist listens and asks questions and understands until the patient empties himself. Then he is ready to learn. The psychiatrist doesn't try to win too many arguments. His job is to extract the poison that is causing the patient distress. Only then is he in a position to give help.

Almost every life has disappointments and sins and complexes, and after the steam has been blown off

or the sin has been purged, the soul may be in a position to let the sunlight in. Many times a sympathetic ear has been used as a steppingstone to the celestial kingdom, whereas if the person had not been given an opportunity to air his feelings, they might have continued to fester until cure was impossible.

What a great power for good we hold in our hands in our ability to bring souls to Jesus. "Operation Andrew" should be a most vital part of the work of every worker in the Church.

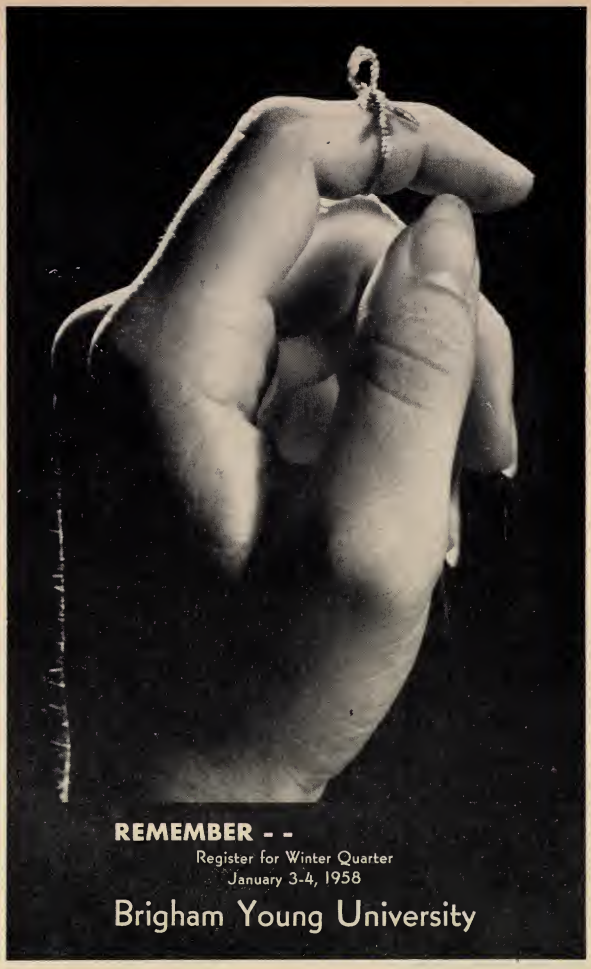
These Times

(*Continued*) rest on the International Atomic Energy Agency, created under the auspices of the United Nations. Approved earlier in 1957 by the principal member-governments, the IAEA was formally launched on its career at meetings in Vienna in October 1957. Representative Sterling Cole of New York is first formal head of the new agency.

4. No matter how short-lived or "primitive" the Russian "Sputnik" of October 4, 1957; no matter how many bigger, better, costlier, and complicated satellites are launched; the world has to face the facts of Russian advancement in education, science, and technology since 1920.

In the Era for March 1956 this column reviewed the 400-page volume entitled, *Soviet Professional Manpower*, a volume published by the National Science Foundation of the United States and based on exhaustive research. This review reported that since the 1920's the Soviet Union has graduated about 42 percent more engineering professionals than the United States (682,000 compared to 480,000). The fruit of this educational investment still lies in the future.

In this same column in August 1956, in a discussion of education and national security, it was pointed out that many Americans believe the Russian ten-year school is better than the American twelve-grade, twelve-year school (at least in its scientific content); and, in the opinion of Dr. William Benton, "perhaps comparable to a couple of years at a top college." Why? The Soviet ten-year school graduate (he enters at age seven) leaves with algebra,



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Freedom and Conformity

Richard L. Evans

THE SPOKEN WORD

Always and ever before us is the question of freedom and force—of what we do willingly, because we want to, and what we do because we feel we must. Freedom and conformity can be much misunderstood—by the young, and by those of all ages. Sometimes, paradoxically, a person may much enjoy what has been brought about by a certain set of standards, and yet rebel against the very standards that have brought it about. For example, sometimes those who like to live in a free land seek to undermine the foundations of the very freedom under which they like to live. People like the protection of law. But when it is applied to them they often feel that there is unfairness. Look, for example, at the laws of highway speed and safety. They are generally considered to be essential, but when someone is fined for exceeding the limits of the law, he may feel that there is unfairness—for others were going as fast or faster. Look, for example at another paradox: Sometimes youth willingly conform to the foolish conduct of the crowd, yet seem to resent following what would clearly be for their benefit. They may, for example, resent going to school or complying with the required curriculum. (While those who don't have the privilege would gratefully seek and accept it, yet those who have come to expect society to provide all the education they can absorb, sometimes seem to go to class with the feeling that they are doing a favor for someone except themselves.) Another example: some seem to resent the conformity that calls for keeping the commandments. Yet we couldn't long live together in this world without some considerable keeping of the commandments. Nor are they arbitrary. The Lord God hasn't simply sat down and thought up a series of "thou shalt not's." He knows us. He knows our nature. He knows what will make us happy or unhappy. And in a sense each basic law or commandment enforces itself. Each law of nature enforces itself. If we don't keep them we simply pay a price. Coercion in many of its aspects is an evil. Taking freedom from another person by fear or force is, in many of its aspects, an evil. There is no more fundamental law in the gospel of the Master than the free agency of man. But this we would say to youth, and to all others also: the wisest, most intelligent use of freedom is using freedom to live within the law. And the wisest decision a man can make is to conform to high standards, to the keeping of the commandments, to living with the law. Willing conformity to law gives man his finest freedom.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, October 6, 1957, Copyright 1957.

CONFIDENCE

by Hazel M. Thomson

Last night the trees were gray and bare,
And stood exposed in clear, cold air,
So dull and bleak against the snow,
Yet straight and strong, as if they know,
That long before the dark is lost,
They will be clothed in robes of frost.



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trigonometry, and geometry, four years of physics and chemistry, two years of biology, and six years of a foreign language.

How many *college* graduates reading this column have had as stiff training? The point for the future is to reckon with the fact that the social and technological effects of this kind of scientific education are yet to be felt in the world. Look to 1975. The Russian youngsters now starting a ten-year school at age seven will then be through their five-year university program and at age 25 will have been three years in field, factory, laboratory, or arsenal.

Some readers of this column may recall that in February 1948 it was pointed out that House Document 754, 79th Congress (*Communism in Action*, prepared under the direction of Everett M. Dirksen, now US Senator from Illinois) showed that *the Soviet government spent over eight percent of its national income for education in 1945, compared with two percent in the United States.* Said that report:

"In proportion to national income the Russian people are supporting education several times as generously as the people of the United States." And, it continued, "far more generously than any other people in history."

President Eisenhower's Committee on Education Beyond The High School in the USA, in 1957 could report that in 1955 Americans spent $85 per capita for liquor and tobacco, $15.77 for parimutuel betting, $79.00 for recreation, and $18.51 for education. The purpose of education is not to build earth satellites or weapons. But as Dr. Benton said in addressing the American Association for Higher Education in Chicago, March 1956: "Soviet education poses threats more ominous than the hydrogen bomb." To which can now be added, "more ominous than an ICBM."

5. The immediate burden on American education, especially higher education, remains what it always has been. It has its financial, scientific, and liberal-spiritual side. I rather suspect that Americans in 1958 will suddenly find themselves spending more of their national income here, if no less on liquor, tobacco, and cosmetics. The financial side cannot be overestimated. Because top Soviet professors receive enormous salaries, one can understand how Soviet youth are being motivated to develop their intellectual gifts and talents. Professors are the geese that lay the golden eggs in this age of science and technology—professional manpower. The next generation of topflight Soviet professors seems assured. Moreover there will be keen competition for the full professorships available, from top, youthful talent.

Love of teaching, love of academic life, love of students, books, research, laboratories, and libraries are all powerful forces. Will this love, nurtured by dedicated men and women, be sufficient to provide similar topflight talent in the West, Europe, the United States, when our present great scientific teachers retire in the next ten or fifteen years or will the low salaries divert the American youth to other fields?

In reality the issues in scientific and technical education are not financial. They are basically spiritual. Whether or not education in the West solves its financial problem, western education must, at the present juncture of history at least, outperform current Soviet education in two ways: (1) in sheer scien-



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tific achievement, including the production and training of professional manpower for all fields of life, not merely for the arsenal; (2) in the great humanistic fields of liberal education, where the ultimate in teaching, in studying, and in understanding leads to the conclusion that man is a spiritual being. This phase of education is rather buried and sidetracked in the Soviet Union. Only the qualities of the human spirit known to Soviet doctrine are nurtured and given sustenance. The great yearnings and aspirations of the soul as revealed in the literature and life of man, in odd circumstances throughout the wide world, are obscured save as fodder for political technique.

The world has long needed the lesson that matter and spirit, things material and things beyond, are inseparable from each other. Given time, Soviet science and Soviet education must inevitably stumble towards this truth and recognize the great humane values that are revealed in the life of man, the values that testify of the divine spark kindled from man's divine parentage. But in that time, western education must kindle and nurture those values as never before, as it undertakes to provide through scientific means the material wherewithal for a sturdy, stout economic and political society.

Far more important than the launching of the first satellite is the truth of the old adage, "knowledge is power." To paraphrase the lines of a hymn, the world has received a lesson that "the knowledge and power of the Soviet Union are advancing." Let us hope that as they plumb the universe for new facts and methodologies, that something of gentleness, love, and faith may also come to light. But let us not depend on it nor leave it to chance! The demands on the West to produce scholars *and* gentlemen must be read in new and searching light. Never before have the words "scholar *and* gentleman" connoted so much nor demanded so much from those who seek knowledge, and from those who seek to impart and, by means of research, to add to knowledge. Perhaps there is new meaning for scholarship in these times in the words of Jesus, "Blessed are the meek, for they shall inherit the earth."

A Reading Christmas

(Continued)

BUD PLAYS JUNIOR HIGH FOOTBALL, *C. Paul Jackson Hastings House, Publishers, New York, 1957. $2.75.*

Bud, the hero of this story, is a good example of a junior high boy who loves to play football. So far at his school they only play touch football, but there is an interschool league in his town and much rivalry in making the teams. The book is full of fun and excitement.

One feature of the book is an appended section taken from an actual junior football clinic sports schedule, giving rules, plays, and instructions in junior-type football.—*E. J. M.*

THE FLAG BOOK, *Preben Kannik M. Barrows & Co., Inc., New York. 1957. 196 pages. Illustrated. $3.50.*

Of the 196 pages in this book, 132 are plates indicating the various flags and standards of the nations of the world. The text following these plates explains the historical development of flags, the proper use of the United States flag, a glossary, and an index, and will prove interesting and valuable.—*M. C. J.*

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CHRISTMAS and CHILDREN

A kindergarten teacher once told me she would rather teach all summer than have to manage a roomful of small children the last two weeks before Christmas. She had taught for many years, and she dreaded the Yule season. As each day brought Christmas nearer, it became increasingly difficult to keep the class under control. Boys and girls who were normally co-operative and well-behaved became balky, tearful, and tense. The problem children became virtually unmanageable before they were finally released, with a long sigh from the teacher, for Christmas vacation.

This woman felt that one cause of this pre-Christmas tension is the stress on the Santa Claus legend—the "if you're good, you'll get something!" In her opinion, this stress leads to worry and nervousness and multiplies the tension we normally expect as our children anticipate Christmas.

I believe that an even greater source of tenseness in children at Christmas is the increased "busyness," bustle, and rush of the grownup world. We adults can work off our excitement, but in our hurry the children often get pushed aside to await the great day. They are anxious, tense, a little worried, ready to burst with curiosity, and there is *nothing to do!*

Of course, we busy ourselves because of them. Christmas is for children. But this does not mean that in their minds it should connote only surprise and suspense—only toys, candy, and colorfully decorated trees. The observance of the birth of Christ—for the children as well as for the parents—should bring a spirit of love and peace into homes instead of the concern, hustle, and exhaustion that often accompany the season.

Children are just as capable as adults of enjoying all by itself the true meaning of Christmas. My three active, healthy children love the thought of Baby Jesus and the shepherds. They'll choose to sing "The First Noel" before "Santa Claus Is Coming to Town" anytime. I don't mean to imply that we should do away with Santa. Although there has been something of a trend in the last decade to unmask and dethrone the old gentleman, to me he is too dear and too harmless a myth for such a measure. As long as he is treated with a light hand and *kept in his place,* he offers no threat, only delight to a small child's understanding

by Thais T. Williams

of Christmas. He has one major trait in common with Christ: He gives because he loves. And this is the spirit that should permeate the whole of Christmas. Beyond this, Santa should stay on the same plane as the elves and fairies, not something taught or preached ("You'd better be good—you'd better not cry"), but simply enjoyed like Cinderella and Pooh Bear.

We can help our children enjoy the Christmas season—the season, not just the day—and teach them its real meaning by giving them something to do; by letting them help *make* Christmas instead of just waiting for it.

But let's not start too early. Let the youngsters think about Halloween in October. Give November back to Thanksgiving Day. (Of course, you, Mother, will have been planning since September if things are to go smoothly during December. There are many things you can get out of the way early to give you more time for your children in December, such as shopping and knitting or sewing. I like to do my thorough holiday cleaning just before Thanksgiving; then the house needs only a light polishing before we start decorating for Christmas.)

It may seem next to impossible to find time to create things to keep our children occupied during December, especially when we remember how rushed we were last year, but any effort is worth while. Our children will enjoy Christmas more, and so will we if they are kept busy.

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It is easy, and so important, to include our children in our holiday preparations. When we make up our Christmas cards, let's let them help us think of the names. Let them send a few cards of their own. They will love to help choose the tree and decorate it. Stringing popcorn or cranberry chains will keep them happy for hours or they can make colored paper ropes or paint pine cones with gilt paint. Even if we plan elegant decorations too fragile or difficult for children's hands to assemble, let's let them watch us do it. If they do nothing more than hand us the glue, they'll feel they've had a part in things.

And there is the baking. What child wouldn't rather help make cookies or candy than almost anything else in the world? One wonderful cook I know sets aside two days in December just for making cookies. One day she does the fancier things; the other day she helps her children make and decorate simple cookies for their friends. These baking days are very special days for her family, and the big box of cookies we receive each year from them is a gift we all look forward to.

Always included in her holiday baking is this recipe for ginger cookies which is so simple that youngsters can follow it almost by themselves. Later they can do their own decorating with colored sugar icing and candy beads.

Ginger Cookies

2 cups flour
¼ teaspoon salt
2 teaspoons soda
1 teaspoon cinnamon
1 teaspoon cloves
1 teaspoon ginger
¾ cup butter or margarine
1 cup sugar
1 egg
¼ cup light molasses

Sift together first six ingredients. Cream together butter and sugar. Add egg and molasses to creamed mixture. Stir in dry ingredients. Roll dough with hands into small balls and roll balls in sugar. Place on greased baking sheet, flatten with bottom of glass, and bake in moderate oven (350° F.) 15 minutes or until light brown.

Butter cookies are another favorite on my friend's December baking days. This cookie dough is quite delicate, so she prepares it well ahead. Her children do the cutting and decorating.

Butter Cookies

1 cup butter
½ cup sugar
1 egg
1 tablespoon vanilla
3 cups flour
½ teaspoon baking powder

Cream together butter and sugar. Add egg and vanilla. Add flour sifted with baking powder. Chill dough two hours, roll on lightly floured board, and cut into desired shapes. Bake 5 minutes in hot oven (425° F.) or until lightly browned. When cool, frost and decorate.

If we aren't sure enough of our baking to make cookies for our friends, we can still spend delightful hours with our children making cookies or candy just for fun and just for the family. Even if the candy comes out sugary and the cookies sunken and flat, we can have a wonderful time and send some lovely odors drifting about the house.

If children are to enjoy Christmas to the fullest, they must have a chance to give: to give of themselves and to give "things." Even a two-year-old should be allowed the blessed privilege of giving something to someone he loves. Any child will remember a beautiful Christmas tree, but he will remember longer and cherish more in his heart the look of appreciation and delight on the face of a person who has just opened a gift he made or earned money for or picked out and wrapped himself. If we want our child to be appreciative and unselfish, we must be sure we show appreciation for the things he gives us and the things he does for us. If his first experiences in giving are rewarding, he will want to give again.

To make giving really special, let's help our youngsters plan a gift for someone outside the close family circle—an older person in the neighborhood who has been especially kind, a friend in a hospital or rest home or share with them the "secret" thrill of giving an anonymous gift to a less fortunate child. This may be done through organized groups such as the firemen or the

Deseret Industries.

Our children's joy in giving will be greatly increased if they earn their own money for the gifts they give. I know a young boy who sells Christmas cards each year, and last year two children under ten came by selling doll clothes and clever door decorations. Last year I let my children do extra jobs about the house to earn their Christmas money. My four-year-old set the tables and cleared them after meals for a month to earn her money. Sometimes she would not want to do it, but as she saw the pennies and nickels and dimes mount in her jar, she again became eager to help. Her six-year-old brother cleaned the washbasin and vacuumed the living room and dining room.

Let's sing and read to our children the beautiful songs and stories of Christmas, or perhaps have a short singing time before bedtime each night. As Christmas approaches add carols—a new one every third night or so. Even parts of *The Messiah* could be sung. We don't have to have magnificent voices—if we sing with our hearts our children will respond and sing with us. Singing together can make a family feel so close, perhaps because they're all saying the same words and singing the same tune; whatever it is, it's a warm, harmonious feeling. Try to find a few evenings before Christmas to sing the songs of Christmas with your children.

And read to them Luke, chapter two, and Matthew, chapter two. Even very young children can enjoy the Christmas story just as it is written there. The words of the New Testament are so liquid and beautiful that it isn't necessary to understand every word. If children are allowed to hear this story often, they will grow up loving the very sound of

"*Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.*"

Perhaps we expect them to get this part of Christmas in Primary or Sunday School, and they probably will, but they'll enjoy it more from us—and who has heard it too many times?

Once they have learned the Bible story there are many other tales which we can read to our children to make the meaning of Christmas



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Teen-age daughter Nancy does the honors—and she's mighty happy to pin that prize ribbon on Mrs. Kenneth Gardner who won it in cooking competition! Mrs. Gardner entered at two fairs last year . . . won 24 ribbons at the Utah State Fair and 12 at the Davis County Fair.

Mrs. Gardner enjoys serving yeast-raised dishes, and, of course, she uses Fleischmann's Active Dry Yeast. "It's so handy," she says. "Keeps for months on my shelf—and always gives me grand results."

Holiday meals are more festive with lots of yeast-raised specialties. If you make yours at home, use Fleischmann's Active Dry Yeast—it's the very best—the kind prize-winning cooks prefer. Fleischmann's Active Dry Yeast keeps for months on your shelf, and it's fast rising, easy to use. And try the new "Yeast-Riz" Main Dishes. You'll find a recipe on every "Thrifty Three."



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more real and understandable: "Why the Chimes Rang," "The Other Wise Man," and Dickens' "Christmas Carol" are a few. There are many more, and which we choose isn't nearly so important as the sharing of them, the reading of them together.

The snowy hush outside, the colored toys, the bright globes on the piny tree alone do not make the Yuletide season meaningful to children—it is the atmosphere in the home—the spirit of Christ, the peace and warmth and happiness—overflowing the hurry and filling in the cracks between the thousand things to do.

Christmas is very like a holiday pudding, white and crowned with a crimson cherry, soft and sweet, resting in a crystal dish. And like a holiday pudding, Christmas is composed of many ingredients—of giving and receiving, singing and listening, working and playing, rushing about and sitting very still, of glittering lights and of a shadowed stable where a Child lies in a bed of hay, of laughter and a special tear slipping down a cheek.

If we would serve our children a real slice of Christmas, we must give them more than just a nibble of the shiny cherry on top—we must let them taste it all!



CHRISTMAS GIFTS

by Mildred Goff

The wise men brought three gifts: gold, frankincense, and myrrh.

This Christmas, try adding three gifts to your list. Yes, I know your Christmas gift list is already overly long, that you have neither time nor money for extra gifts. But these will cost you little in time, and less in money, and they will capture for you the true Christmas spirit so often lost in the rush and flurry of the season.

First gift: to a stranger. This might be a note to the bus company, mentioning that bus driver who is unfailingly pleasant and courteous, even under the most trying conditions. Send a Christmas card to the waitress who is so cheerful and quick to serve you. Write a letter to the author whose book, story, or poem you have enjoyed recently. Drop a note to the department store whose windows entice you, with a word of praise for the work of the window dresser. You can think of many more. Choose at least one.

Second gift: to someone you find it hard to like, or to someone you feel does not like you very much. It might be your cross old great-aunt, or a sharp-tongued cousin; perhaps it is a business associate who annoys you, or an irritable neighbor. Send a small, inexpensive, but thoughtful gift to one in this group. It might be no more than a clipping or an article about some hobby for the neighbor; a magazine you know she would enjoy for the cranky relative. Remember, it is easy to give to those we love, but God's love includes the whole world.

Third gift: to someone in trouble. Think of those enduring a cheerless old age, who would be so grateful for an unexpected caller. There are many in hospitals who have no one to visit them, to read to them, to talk to them. And consider those in prisons; yes, we are told we should visit them, too. An hour spent with one of these lonely and half-forgotten persons will do much for them, and more for you.

This Christmas, give these three gifts. You will be repaid a thousandfold.



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PATHWAYS TO HAPPINESS
President David O. McKay, compiled by Llewelyn R. McKay. Bookcraft, Salt Lake City. 1957. 405 pages. $3.95.

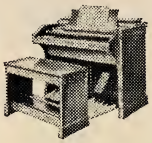
From the compiled addresses of President McKay, carefully preserved by his secretary, Miss Clare Middlemiss, Llewelyn R. McKay has selected many which will indeed indicate *Pathways to Happiness* for all who read. The inspiration of the President's utterances, the warmth of his great spirit, the rare insight he has into needs of people have all gone into making this a book that will encourage and stimulate.

No listing of titles is adequate to indicate the variety and significance of the material that is bound within the covers of this book. There is something of hope for everyone. Almost every subject that would prove of value is included in President McKay's addresses. Abundant Life, Character, Education, Happiness, Home Life, and Family, Jesus Christ, Peace, Prayer, Priesthood, Salvation, Teaching, War, Youth, are but a few picked from the great number of vital topics under which the addresses are organized.—*M. C. J.*

FINDING YOUR FOREFATHERS IN AMERICA
Archibald F. Bennett. Bookcraft, Salt Lake City. 1957. 444 pages. $3.95.

Successful genealogical research is the result of carefully laid plans, and in this volume plans are carefully explained which will assure skill in research. As the author himself states in his "page to the reader":





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THE MORMON STORY

A Pictorial Account of Mormonism *Rulon S. Howells. Bookcraft, Salt Lake City. 1957. 180 pages. $3.95.*

The Mormon Story, chiefly through pictures, gives an account of the history and development of the Church. The organization and history are readily grasped in this dramatic presentation through the use of pictures, maps, and charts.

Hundreds of rare photographs and six full pages in color serve to make this book a rare treasure which should be included in Latter-day Saint libraries.—*M. C. J.*

OTHERS

Laura McCurdy Clark. Brigham Young University Press, Provo, Utah. 142 pages. $4.00.

History comes to life through the people who lived it, and in this book, *Others,* Mrs. Clark has done a rare job of repainting the early days in Utah through the firsthand material she has collected. In addition to the running comments on the history, she has preserved newspaper clippings of on-the-spot events and people and places which could probably not be found in any other book today.

To old-timers the book will afford nostalgia; to the young it will arouse interest in early-day history. This is the kind of source material that would help lay a foundation for history and literature.—*M. C. J.*

■

The love of books is a love which requires neither justification, apology, nor defence.

—Langford

On Acquiring Memories

Richard L. Evans



Many centuries ago, Cicero wrote a remarkable essay on old age, which has in it as much of wisdom for youth as for those who are older: ". . . the harvest of old age," he said, "is . . . the memory and rich store of blessings laid up in earlier life."[1] An observation by an unknown author suggests some further thinking on this same subject: "When saving for old age," he said, "be sure you put away a few pleasant thoughts."[2] And sometime ago we cited this sentence from the eminent scientist, Gustaf Stromberg: ". . . the memory of an individual is written in indelible script in space and time."[3] This suggests that all men, whether they live short lives or long, should prepare for a long journey—everlastingly long—for at that moment when the Lord God says we have lived our length of mortal life there is a sharp separation between what we can take with us into eternity and what we can keep only for time. The Lord God gave us the good things of the earth to enjoy with "prudence and thanksgiving," but earnestly we need to keep a balance in our lives between what we can keep forever, and what is needful only now. The happiest harvest for time or eternity includes character and knowledge, truth and intelligence, the satisfaction of service, respect, and trust; the love and goodness and purity laid up in life, and the assurance of peace and a quiet conscience, of everlasting progress, and of renewal of association with loved ones. And in acquiring memories of our own, and in making them for others, the whole long and everlasting length of life should be taken into account: with memories— of friends, of loved ones, of service given, of the keeping of the commandments, memories of high standards and courage and conviction, (memories that will let us look unflinchingly into the eyes of every man we meet, and unto him who is the Judge and Father of us all). Since memory is written "indelibly in time and space" there are some kinds of memories we should remember not to make, and some beautiful memories we should remember to make for old age—and for all the ages after—memories written on the everlasting record that would be kindly to recall.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, October 13, 1957, Copyright 1957.

See page 971 for footnotes.

UNRETURNING FRIENDS

by Eva Willes Wangsgaard

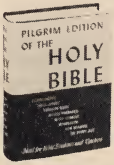
Three friends return and offer grace to you
Though you may be remiss in giving thanks:
The sun will come again to gild the dew
Or coax the green from whitened river banks;
Your mother's love will cushion every fall
Though you may prove unworthy under stress;
And night will drape a star-embroidered shawl
About your form to shield your weariness.

But these when lost are gone from soul and sight:
A love whose long-neglected flame has grayed,
The purity that once has suffered blight,
And time whose hurried feet are never stayed.
The latter may be friends throughout your years,
But once offended will not heed your tears.

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The Dead Sea Scrolls

(*Continued*) following 168 BC.

There are some unusual differences in spelling and in grammar between the St. Mark's manuscript and the traditional Hebrew or Masoretic text which make their substantial agreement in words a remarkable fact. When we consider that a thousand years elapsed between the writing of the newly found text of Isaiah and the oldest complete Hebrew medieval text available to us before, we are led to marvel that so few alterations in text took place. The St. Mark manuscript is therefore of great importance, so scholars think, in attesting the fidelity of the traditional text of Isaiah.

Another important value which the Isaiah scroll might be presumed to possess would be in the realm of textual criticism. When the recent Standard Bible Revision Committee (Old Testament section) was considering the translation of Isaiah, it had before it the variant readings of the Isaiah scroll. According to Dr. Millar Burrows, the committee adopted thirteen readings where the scroll departed from the traditional text. Dr. Burrows now confesses that even in these thirteen places the superiority of the scroll's readings is not always certain, and he further admits that in some cases where he probably voted for an emendation he is now convinced that the decision of the committee was a mistake.[4]

(*To be concluded*)

Christmas, Christmas

(*Continued*) small hours of a Christmas not so long ago as I nervously sewed the last stitches on an Indian chieftain's elegant white headdress. The stores had nothing good enough for my five-year-old chief, so I had decided to create my own. I collected dozens of wet odorous feathers from the poultry places, brought them home, plunged them into steaming soapsuds and cleansed them thoroughly, then spread them on newspapers under my bed to dry. That was the only place I could conceal them from the curiosity of my children. I can easily remember the odor of those

feathers as they dried for days under my bed. But later I was delighted at finding them soft and snowy and worthy to be worn by the proudest Indian brave. Oh, Christmas, Christmas!

But there are many things about Christmas I do not have to remember, for they are with me now, tomorrow, and always.

Always there is the heartache of knowing that many little stockings will be empty on Christmas morning and trusting, innocent little children will wonder why Santa passed them by.

Always there is the same gratitude in my soul for the blessings unnumbered that God has bestowed on me and mine.

Always there is the same determination to strive again and again, to follow the example of Jesus.

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Three Lions 911, 920, 924
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FOOTNOTES AND REFERENCES FOR ARTICLES:

Your Question

[1]The Improvement Era 56:391 (June 1953); *Answers to Gospel Questions*, Vol. 1, page 163.
[2]D & C 130:5.
[3]*Ibid.*, 7.
[4]Hebrews 13:2.
[5]*Teachings of the Prophet Joseph Smith*, pp. 170-171.
[6]*Ibid.*, p. 191.

Jesus Returns to Jerusalem

Scriptural references for Jesus Returns to Jerusalem, page 918, are from Matthew 20, 21; Mark 11; Luke 19, and John 12.

The Dead Sea Scrolls

[1]As quoted by F. F. Bruce, *Second Thoughts on the Dead Sea Scrolls*, p. 15. For a reliable account of the scrolls see also the book by Dr. Millar Burrows, *The Dead Sea Scrolls*, Viking Press.
[2]Bruce, *op. cit.*, p. 19.
[3]See Sperry, *Our Book of Mormon*, Chapter Fourteen; also The Improvement Era 42:524-594.
[4]Burrows, *The Dead Sea Scrolls*, p. 305.

The Spoken Word
On Acquiring Memories
[1]Cicero, *On Old Age*.
[2]Author Unknown.
[3]Gustaf Stromberg, *The Soul of the Universe*.



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AT YOUR GROCERS

The Last Word



As a small boy was preparing for his first day at school his pleasure in the new lunch box was being spoiled by concern that he would not be able to identify it. His mother had carefully printed his name on the box, but of course, as yet, he could not read.

Suddenly his face lighted up as he exclaimed; "Oh, I won't be using my lunch box until noon, and by then I'll know how to read!"

There is no defeat except in no longer trying. There is no defeat save from within, no really insurmountable barrier save our own inherent weakness of purpose.

—Elbert Hubbard

Responsibilities gravitate to the person who can shoulder them, and power flows to the man who knows how.

—Elbert Hubbard

Dental Patient: "Why does a small cavity feel so large to the tongue?"

Dentist: "Just a natural tendency of the tongue to exaggerate!"

▬

Jones: "How long was your last hired man with you?"

Smith: "He was never with me. He was against me from the start."

Those who expect to reap the blessings of freedom, must, like men, undergo the fatigue of supporting it.

—Thomas Paine

▬

There is no good arguing with the inevitable. The only argument available with an east wind is to put on your overcoat.

—James Russell Lowell

The fault is not in our stars, but in ourselves, that we are underlings.

—William Shakespeare, *Julius Caesar*

▬

A teacher affects eternity; he can never tell where his influence stops.

—Henry Adams

We'd all be successful if we followed the advice we gave the other fellow.

▬

Junior: "Dad, did you go to Sunday School when you were a little boy?"

Dad: "I sure did, never missed a Sunday."

Junior: "See, Mom, it won't do me any good, either."

Let the farmer forevermore be honored in his calling; for they who labor in the earth are the chosen people of God.

—Thomas Jefferson



A teacher's one greatest asset is sympathy, the power to feel with his pupils and put himself in their places. Tasks which seem easy to the teacher are hard for the child. Without genuine sympathy one will never become a good teacher.

—H. H. Lowrey

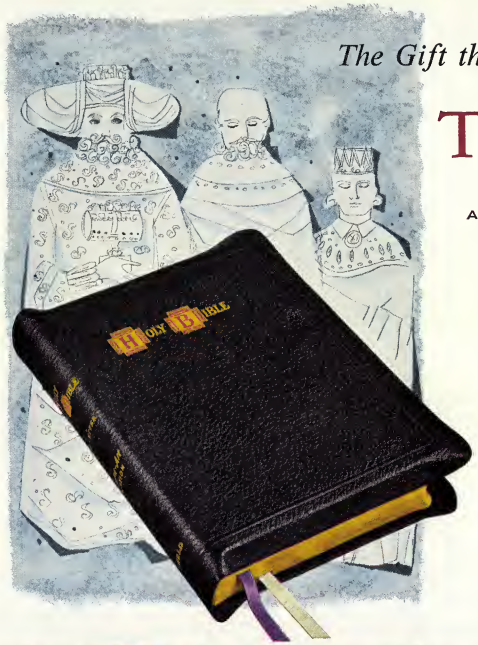
The Sunday School teacher was reviewing a lesson. "Who led the children of Israel out of Egypt?"

No answer. So she pointed to a little boy at the back of the room and asked him. "It wasn't me," he said timidly, "we just moved here last week."

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